Evangelical Christendom

"Known unto God are all his works from the beginning of the world." Acts xv. 18.

April-June, 1946

100 YEARS:

ONE HUNDRED ACHIEVEMENTS

By

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A CENTENARY is a notable event in the life of any organisation. To have passed from birth to adolescence, from youth to the year of jubilee, and to have continued with ever-increasing usefulness and vitality to the attainment of one hundred years of age is in itself a record which establishes a call to thanksgiving as well as a claim to public appreciation, confidence and support.

On the eve of its Centenary it can be affirmed without question that the World's Evangelical Alliance has filled, without ostentation, a large place in the Christian history of the past one hundred years. To some the Alliance is best known by its identification with the Universal Week of Prayer, which it has annually organised without a break since its inception in 1846. Eternity alone can reveal the full extent to which God's seal has been set upon this one department of the practical work of the Alliance. To others the widespread activities and achievements of the Alliance throughout its long history are unknown. Often the enquiry is raised "What are you *doing?*" "Has the World's Evangelical Alliance *done* anything in the past one hundred years?"

I have been asked to give some account of the achievements of the Alliance, and while this might occupy several volumes, I propose to reply to these enquiries in a brief survey of its practical accomplishments justifying the title "One Hundred Achievements."

First let me remark that the Evangelical Alliance was born, not of the flesh, but of the Spirit, the Holy Spirit of God. It was born in an atmosphere of Christian love—"The greatest thing in the world," and the cultivation and exhibition of Christian love are in themselves sufficient reasons for the existence and continuance of the Alliance, and will ever, in the eyes of many, be the chief glory of its cause. The practical results of love are, however, more persuasive than love itself. What then have been some of the practical results in the case of the World's Evangelical Alliance? I propose answering this enquiry out of the records of the Alliance, although I shall only be able to adduce a small part of the evidence which is before me as I write, or is stored in my memory.

Let us together examine this evidence under separate headings, and first in achievements we will emphasise the importance of

FOUNDATIONS OF BELIEF

The Alliance has established and maintained the necessity in all Evangelical associations of adherence to the Divine Inspiration, Authority, and Sufficiency of the Holy Scriptures; "the New is in the Old contained; the Old is by the New explained."

It has affirmed, and re-affirmed, the Virgin Birth and essential Deity of our Lord and Saviour Jesus Christ. "Very God of very God; begotten, not made." It has made central in all work of evangelisation the Cross of Christ; and the justification of the sinner by faith alone.

It has ever witnessed to the Person and work of the Holy Spirit as being the foundation of all fellowship among all who form the "One Body" of Christ. It has established as a fundamental basis of Evangelical fellowship the right and duty of private judgment in the interpretation of Holy Scripture. It affirms the priesthood of the laity, and thereby emphasises the importance of the ministry and work of the laity within the Church.

The Alliance has provided for all Christians a simple summary of these fundamental beliefs in its universal "Form for Membership" which can be accepted without controversy: "All are welcomed as Members of the World's Evangelical Alliance who acknowledging the Divine Inspiration Authority and Sufficiency of the Holy Scriptures, believe in one God—the Father; the Son, the Lord Jesus Christ, our God and Saviour, Who died for our sins and rose again; and the Holy Spirit, by Whom they desire to have fellowship with all who form the One Body of Christ."

Thus, in what has been described as "an inspired title" the very name of the Evangelical Alliance is an achievement, for it must be remembered that we form not only an Alliance, but an Evangelical Alliance. It is the largest body, larger than any Christian Church, as we understand the term Church in the particular sense of the various divisions into which the whole Church of Christ is nominally divided. It is an Alliance of Evangelical Christians and, after all, what is the whole Church but an Alliance of Evangelical Christians? It is the expression and manifestation of the unity of the children of God upon all great essentials, both of doctrine and practice, and, I repeat, that in itself is an achievement.

CHRISTIAN UNITY

It is difficult to summarise the achievements of the Alliance throughout the long history of its leadership in the direction of Christian Unity. Its motto "Unum corpus sumus in Christo" (We are one body in Christ) contains and maintains two grand and essential truths—first that all believers are *one*; and secondly, that they are one in *Christ*. Thus its motto may be cited as an achievement. It was the longing of many Christian hearts for a greater and wider manifestation of their union and unity in Christ which led to the formation of the Evangelical Alliance in 1846. Since then its emphasis upon Christian *unity* and the intensive activities of the Alliance on this foundation have given birth to or influenced great organisations similar in some respects to the Alliance, some to promote the organic union of Churches (which is not the work of the Alliance), others to promote peace and friendship among the nations, and others to help youth, young men and young women, to associate together, and to live in right relationship to the Saviour, Jesus Christ. All these, and many other organisations (some of which have originated with the Alliance), have received the cordial co-operation of the Alliance, and themselves co-operate in its witness and work, which continues on its way, maintaining Truth and Love as its great dynamic, in the power of the Holy Spirit.

Here are some further achievements of the Alliance in the maintenance and manifestation of Christian Unity:—

It has established on a universal basis the fact that the Church of the living God, while it admits of growth, is ONE CHURCH, never having lost, and being incapable of losing, its essential unity.

It has throughout the years maintained the Augustinian principle of Christian fellowship —"In things essential, unity; in things non-essential, liberty; in all things, charity."

Sometimes quoted as "the Mother of Conferences" the Alliance brought into being the first united Conference (in 1846) to unite Christians of various Churches in mutual acquaintance and spiritual intercourse, for the cultivation of Christian love, and combined action in spreading the Redeemer's Kingdom.

It thus planted a tree, the roots of which have spread in all directions, have struck deep into all countries, and the branches of which have spread over the civilised world. All the numerous Christian Conventions, held all over our own country, and in other countries, have sprung directly or indirectly from the Conferences of the Evangelical Alliance.

The international Conferences of the Alliance, held in most capitals of Europe, and in America, have, under God, been eminently profitable in promoting religious revival.

The Alliance has supplied an obvious want, the continuous existence of an organised body for carrying on correspondence and cultivating fraternal association and co-operation among Christians of all Protestant Churches, and all nations.

It has directly influenced and guided the policy and work of the Bible and Missionary Societies, and assisted the furtherance of missionary and evangelical operations.

Pointing to the "more excellent way" of Christian *Unity*, "endeavouring to keep the unity of the Spirit, in the bond of peace," the Alliance has helped to solve the "problem" of Christian Reunion, which cannot be resolved in terms of organic union of Churches as such.

This witness to Scriptural unity and the fulfilment of our Lord's intercessory prayer, "that they all may be one" has led to widespread recognition of Intercommunion at the "Table of the Lord" as the rightful meeting-place of all redeemed by His one Sacrifice for sins on the Cross, and, as He commanded, "in remembrance of Me."

The Alliance has faced without fear or compromise the twin evils of "Popery" and "Infidelity," and has ever witnessed to the authority of the Bible as the only means to counteract all forms of error and superstition.

It has established on an international basis the Christian duty and obligation to further the observance of Sunday as the "Lord's Day," and in various ways of public activity has influenced Governments and people to respect the same duty and obligation.

I have quoted but a few of the achievements of the Alliance in one aspect of its practical work supreme in its bearing upon the Christian Church as a whole. While we can rejoice over them, let us not forget that in this field of labour "there remaineth very much land to be possessed." There is still abundant reason for humiliation on account of Christian divisions and the lack of brotherly love and co-operation among the Churches.

THE UNIVERSAL WEEK OF PRAYER

I am uncertain whether to describe the Universal Week of Prayer as the greatest achievement of the Evangelical Alliance. Commenced in 1846, shortly after the formation of the British Organisation of the Alliance, the Week of Prayer was, for some twelve years, observed among members of the Alliance only. Then came an urgent request from missionaries in India that the Week of Prayer should be extended, and that the Alliance invitation should be addressed to Christians generally throughout the world. Of this decision and its issue it must indeed be remarked, "What hath God wrought?" What has the Alliance achieved? The programme for the Universal Week of Prayer (which always commences with the first Sunday in each new year) is adopted universally by Christians in all lands, and the observance has extended throughout the world, until now it is difficult to name a country where the Universal Week of Prayer has not been introduced. The annual invitation and the topics for Prayer are translated into many different languages (it has been computed into at least one hundred). Each year witnesses advance and thus during the first complete week of each new year "the whole world is bound by gold chains about the feet of God."

UNITED PRAYER—Special Occasions

The achievement of a concert of Prayer such as the Universal Week of Prayer represents has caused the World's Evangelical Alliance to become a centre of co-operation through which and on special occasions the Churches as such, as well as individual Christians, can and do combine for united prayer and intercession. From time to time the Alliance issues Forms of Prayer for use in Churches and united assemblies of Christians. Notable examples of this corporate action have been occasions of national anxiety, and include the years 1914-18, the duration of what has been termed "the Great War," and the years 1939-45, the duration of the war against Germany and the Axis powers. Christian leaders, including the heads of the Protestant Churches generally, have supported and shared the responsibilities of the Alliance in this work of national interest, the achievements of which, under God, are recorded in a special Centenary volume (which I warmly commend to the reader) entitled "Goodly Fellowship," by Dr. J. W. Ewing. The volume, which is fully illustrated, can be obtained from the World's Evangelical Alliance, 30, Bedford Place, London, W.C.1 (Price 5/-).

In other connections and on special occasions the Alliance has organised seasons of United Prayer especially in times of national anxiety, as for instance in earlier years, at the time of the Boer War, and in recent years during the period of Indian unrest, specially at the time of the Round Table Conference in London. If these are "achievements" their enumeration could well be extended, having been frequent during a century of years of Alliance activity.

NATIONAL CELEBRATIONS

The achievements of the Alliance have been notable in matters of National interest. In more recent years its representative position in national religious life has called upon it to arrange from time to time in the

largest halls in London united gatherings which could scarcely be undertaken by any other organisation. Notable among these have been:—

- The Coronation of King George Fifth: Day of Intercession (Queen's Hall).
- The Silver Jubilee of King George Fifth and Queen Mary (Royal Albert Hall).
- The Coronation of King George Sixth: Intercession and Conference (Queen's Hall).
- Fourth Centenary of the Reformation and the English Bible (Queen's Hall).
- 400th Anniversary of the Protestant Reformation (Queen's Hall).
- Challenge to the Reformation (Royal Albert Hall).
- John Bunyan Tercentenary Celebration (Queen's Hall).
- Sunday Games Protest (Queen's Hall). (*The police reported that the longest queues ever seen in Langham Place endeavoured to obtain seats, many without success.*)
- The Reformation and the Book of Common Prayer (Queen's Hall).
- Parliament and Prayer Book Revision (Royal Albert Hall). (*Many could not obtain admission to the Hall.*)
- Revival of Family Prayers (Queen's Hall—three consecutive years).
- The Churches and the League of Nations (Queen's Hall).
- The "Ne Temere" (Mixed Marriage) Decree of the Roman Church (Queen's Hall).
- During 1915-18 the Queen's Hall was requisitioned monthly for the War United Prayer Meetings, arranged throughout by the Alliance.

RELIGIOUS LIBERTY

If, as already mentioned, the World's Evangelical Alliance has become known as "the Mother of Conferences" it has likewise come to be looked upon as "a nursing Mother" of religious liberty, all over the world. It has been the privilege of the Alliance to be to the oppressed for conscience sake an advocate and helper, pleading for them, now by deputation, now by document, with Kings, Grand Dukes, Shahs, Sultans, Emperors and Governments. In lands where the Roman Catholic or Greek Churches are dominant, as well as in Mohammedan, and even in some Protestant countries, the influence of the Alliance has been exerted and, under God, its labours have been successful. If I am supposed under the title of this survey of achievements to limit the evidence to the number of "One Hundred," this section alone might well become inclusive as well as exclusive within the limit. Much has been accomplished; there is still much to be done. Here are some of the achievements of the Alliance in this department of its work.

At the first, the Constituent Conference of the Alliance (in 1846), appeals came for the help of the Alliance on behalf of religious liberty in Russia and Armenia.

At the second General Conference (held in Paris, 1855) decisions taken powerfully influenced the Emperor Louis Napoleon in the direction of securing religious liberty for his Protestant subjects.

At the next Conference, in Berlin, welcomed and greatly furthered by William Fourth, King of Prussia, the very elementary idea of religious freedom found in the States of Germany (it was being fought for by German Baptists), the appeal for full religious liberty, found wide acceptance and became recognised in high places of authority in Germany.

At the Geneva Conference (in 1861), and at subsequent Conferences, in Amsterdam (1867), New York (1873), Basle (1879), Copenhagen (1884), Florence (1891), and London (1907), the subject of religious liberty was foremost in the discussions, and achieved notable results. One can only speak in this fragmentary way of the victories of the Alliance. The subject might well form a library of its own.

At times acting on its own behalf, at others in concert with the representatives of Foreign Branches, the Alliance has exerted its influence in the interests of religious liberty; frequent deputations have been sent to foreign Courts of Governments, as well as to Cabinet Ministers and Ambassadors in England, to make representations concerning religious liberty for the Protestant Churches, or, in some cases (see later pages) for individuals suffering for conscience sake.

When the Greek Church in Russia (1871), made onslaught on the 160,000 Lutheran Christians in the Baltic Provinces (Estonia, Latvia and Lithuania), whom they deprived of all religious liberty, the Evangelical Alliance made an earnest and personal appeal

to the Tsar, and religious liberty was secured for these Churches.

The cause of religious liberty in Spain has occupied the attention of the Alliance from the earliest days of its existence. It continues to-day to include Spain and Portugal as urgent in its programme of practical work. It was from the Alliance that the first band of Evangelists went forth to preach Christ in the Peninsular, and the Spanish Evangelical Alliance is representative of all Protestant interests in the country. In Portugal the Portuguese Evangelical Alliance is the representative body which contacts all religious difficulties, and is spokesman of all Protestant churches when representations have to be made to the Government.

As I have already indicated, the labours of the Evangelical Alliance to obtain liberty of conscience and worship for Christians in Turkey, Persia, Spain, Portugal, Germany, France, Sweden, Switzerland, and other countries, including Korea, China, Japan and other countries of the Eastern hemisphere, are too numerous to mention here, and most of them are achievements, for they have been crowned with success.

This liberty has not been sought for Protestants only. In some instances Roman Catholics have received the help of the Alliance in this branch of its work. I think it was in the year 1889 that six women, in Sweden, were sentenced for banishment for becoming Roman Catholics. Their case was successfully pleaded by the Alliance and they were permitted to remain in their own country.

The Jews also have received the help of the Alliance in their persecution and sufferings. We quote from the *Jewish Chronicle* a comment (after the Alliance had intervened to rescue a Jewish child from the hands of the Jesuits). "If in the Jewish mind the name Jesus is to be dissociated from the memory of the rack, the dungeon, and the stake, it is by such manifestations of warm sympathy and brotherly affection that this change can be effected."

HELP TO PERSECUTED CHRISTIANS

This introduces another aspect of the achievements of the Alliance, the success which, with the help and blessing of God, has followed the efforts of the Alliance in cases of religious persecution, sometimes of individuals and at others of communities, in many different countries. This has evidenced, in a special manner, the value of Christian union, and the influence of the Evangelical Alliance in particular. For one hundred years the Alliance has been the friend of the persecuted for conscience' sake, and it has ever sought to follow in the footsteps of the Master, Whose declared mission at His first coming was "To proclaim liberty to the captive, and the opening of the prison to them that are bound."

"One Hundred Achievements!" The individual intervention of the Alliance in fulfilment of its mission to help the persecuted or oppressed might well exhaust this numerical limitation, but let me recount a few instances in which the Alliance has stood by persecuted Christians in various lands:—

The Inquisition in Italy was a reality in 1849 and onward. Waldensian Christians were imprisoned and cruelly treated. It was the intervention of the Alliance which led to their deliverance.

In this year Florence was the capital of Tuscany and the Grand Duke, the reigning sovereign, was not inclined to clemency to Protestants. Among those imprisoned for their Protestant faith was Dr. Geymonat, the President of the Waldensian College in Florence, together with others (the Madiai), who refused to recant. They passed many months in cruel suffering. A deputation was sent by the Alliance to Tuscany, headed by the Earl of Roden, and this in due time secured their release.

Spain has long claimed the help of the Alliance, and never in vain. A notable achievement of the Evangelical Alliance was in the case of Manuel Matamoros (with other Protestants). Matamoros and others were condemned to long terms of imprisonment in the galleys (for reading and instructing others in the Bible). This case of religious persecution aroused sympathy throughout Europe. The action taken by the Alliance, with the co-operation of its European Branches, led to a deputation being sent to Spain, and subsequently the prisoners were released (although banished). Notable achievements by the Alliance in Spain in later years could be recorded, and the Spanish Evangelical Alliance, in close touch with the British Organisation, is active in all religious interests in Spain affecting Protestants.

In Switzerland, Dr. Marriott, of Basle, was imprisoned for writing tracts against

the Jesuits. Through the intervention of Lord Palmerston the Alliance obtained his release.

The persecution and oppression of the Christians in Upper Egypt having become painfully accentuated, the American missionaries appealed to the Alliance, remarking at the same time "the eyes of the people are turned imploringly to the Evangelical Alliance for sympathy and aid." Another missionary, writing at the same time, remarked "It is most touching to see the faith which the native Protestants have in the Evangelical Alliance in regard to religious liberty." A Memorial was presented to the Khedive (Ismail), and an earnest appeal made on behalf of the oppressed Protestants. After some delay religious liberty was restored, and the native Christians sent a characteristic message of thanks to the Alliance.

Austrian Protestants appealed to the Alliance for help to obtain religious freedom, which being withheld often meant persecution and suffering. A deputation from the Alliance interviewed H.M. the Emperor and obtained the promise of redress.

Even the islands of the South Seas have claimed the sympathy and practical help of the Alliance. Native Christians harassed and persecuted by a local governor of the New Caledonia group, appealed to the Alliance—representations were made to the French Government of that day, and in several cases religious freedom was restored.

The Stundists of Russia (Baptists and others alike) largely owed their freedom to the Evangelical Alliance. In the days of persecution under Pobiedonesteff, Procurator-General of the Russian Orthodox Church, Holy Synod deputations from the Alliance visited Russia, and included interviews with the Tsar and other officials which led to their freedom. Later, the work of Dr. Baedeker on their behalf, in which the Alliance was associated, brought to these oppressed believers the satisfaction which only fellowship and freedom can ensure. The Alliance raised substantial funds to help to alleviate the sufferings of the wives and families of imprisoned Stundists in which Foreign Branches were associated.

One could continue the story of achievements. I have already hinted that one can only touch outstanding achievements within the limit of "One Hundred!"

Another interesting and enlightening incident remains to be quoted. In 1881 the Nestorian Christians in Persia, having suffered much persecution, determined to appeal to the Evangelical Alliance. Two of their number started out from Oroomiah in May, 1881. They travelled on foot through Armenia and Russia to Moscow (which occupied six months!). From Moscow they proceeded through Poland and Germany to Hamburg. Here they met with helpful friends, who placed them on board a steamer for London, where they arrived, knowing no language but their own! Eventually, however, a friend was found who could interpret their wishes. These two weary travellers had spent twelve months, including a hard winter, walking across from Persia to Hamburg, and on arriving in London, the first question they asked was—"Where is the Evangelical Alliance?" They were brought to the Alliance and after its Council had listened to their story and appeal they were sent home rejoicing. A Memorial to H.M. the Shah of Persia had the desired effect. Protection was given to the Nestorians, and the Shah himself contributed £100 towards the rebuilding of Nestorian places of worship which had been destroyed (This Memorial will be found illustrated in the volume "Glorious Company," already referred to, and recommended to the reader).

I have endeavoured in the limited space at disposal to show that in its widely spread activities and for one hundred years the Evangelical Alliance has been the friend of the oppressed and persecuted—both Jew and Gentile—in all lands, and that under the influence of Christian love, and with the co-operation of Foreign Branches of the Alliance, has carried comfort and deliverance to multitudes of Christians. It has ever espoused the cause of Christian Minorities, and has been the means, under God, of bringing before rulers and governments alike their claim to liberty of conscience and worship, and often their financial needs. "Inasmuch as ye have done it unto one of the least of these my brethren ye have done it unto me."

An important feature in the work of the Alliance on behalf of Christian minorities has been its preparedness at all times to investigate grievances and complaints. This and the strictly non-political character of the work of the Alliance has given to its representations a power which it could not otherwise

possess. The Alliance, too, through its wise use of diplomacy and tact, and its care to establish facts before making representations, has established for itself a position which it still enjoys, of approach to any foreign power, in which it has always been granted a patient hearing.

In more recent years the writer himself has undertaken, at times accompanied by fellow-members of the Council, on behalf of the British Organisation, numerous journeys in foreign lands, directed especially to the interests of Christian minorities. These have included visits to Czecho-slovakia, Poland, Greece, Bulgaria, Roumania, and other countries of Europe and the Near East.

How much more remains to be recorded! I have not touched upon the achievements of the Alliance in the work of Evangelisation, in which its active missionary instincts have found exertion at home and overseas. I must again refer my readers to the Centenary volume "Goodly Fellowship" for information in this field of service. Other achievements, too, can only be referred to including the immense importance of the Alliance to the cause of Christ and the Reformation in Continental countries. We stand to-day at dangerous cross-roads in the history of the Reformed Churches, and the bulwark which for a century the World's Evangelical Alliance has set up against the insidious attacks of Vatican ambitions and Roman propaganda is not only an achievement, but an asset of the Reformed Churches generally. Something has been attempted, much done. Forward! To greater achievements and in the power of God, and of Prayer, to new victories.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

It is constantly borne in upon us with ever increasing urgency that the supreme need of the hour is more and yet more individual believing and prevailing Prayer.

We are all sadly familiar with the material disorder resulting from the world war, but it is less easy to discern spiritual issues.

There is no doubt that the spiritual conflict and disorder are even greater than the material.

How far are we, to each of whom has been entrusted the ministry of Prayer as our part in the conflict, responsible for failure and defeat?

How far can we influence by prayer the mind and purposes of God?

LET US GIVE THANKS—

For the help of God which lies behind the 100th Annual Meeting of the Alliance on May 6th, and for the promise, "Lo, I am with you always," which follows it.

For the emphasis which is being laid upon the keeping of the inner "unity of the Spirit" in contrast to outward ecclesiastical union.

For the widespread revival of Evangelistic enterprise, and for the new realisation that this is the supreme task of the Church and its members, including the laity.

LET US PRAY—

That Whitsuntide, 1946, may be a time of refreshing from the presence of the Lord in the power of the Holy Spirit; and for the outpouring of the Holy Spirit in accordance with promise.

That the forces of evil let loose by war: hatred, greed, immorality and selfishness may be restrained by the overcoming power of the Gospel of Christ in national as well as personal life.

For the Centenary arrangements, October 20-27, including the Centenary Thanksgiving Appeal, the success of which so largely depends upon the precept, "In everything by Prayer."

1846-1946
THE
WORLD'S EVANGELICAL ALLIANCE
CENTENARY
OCTOBER 20th to 27th, 1946

ONE HUNDRED YEARS have passed since eight hundred brethren from over fifty different countries and nations, and representing all branches of the Reformed Churches gathered together in Freemason's Hall (now the Connaught Rooms), London, to found the Evangelical Alliance. The years that have elapsed since that memorable occasion have been fraught with important events, both in the history of the Christian Church and the work of the Evangelical Alliance. God has blessed the Alliance far beyond the expectations of its early founders, and the history of the past century has proved that Prayer, and especially the Universal Week of Prayer, has been its power-house, creating a spiritual link with all true members of the "One Body" Christ throughout the world.

In the Centenary celebrations of the Alliance, Thanksgiving will be uppermost in all hearts. Among its achievements is the constant witness it has borne, and bears to-day to the fact that the true Church of Christ is one Church, and all its members one, as its motto signifies, "Unum Corpus Sumus in Christo," we are "all one body in Christ Jesus." The Alliance is an Alliance of Christians of all lands and all denominations. Its primary mission is to recognise and manifest unity, and to organise for co-operation in all the great essential work of the Christian Church. These primary objects for which the Evangelical Alliance was founded in 1846 have, under God, resulted in blessing throughout the Christian world. Every new phase of religious life and service has found the Alliance ready to adapt itself as a central and co-operative body at the disposal of Christians and Churches of every country and name, without relinquishing the great essential principles of unity, liberty, and fraternity.

The fellowship of Christians of different communions and nationalities which the World's Evangelical Alliance represents has influenced and given birth to many other interdenominational organisations, which have

vigorously worked and manifestly flourished. Under the influence of the Alliance kindred Churches have united in evangelistic work, in home and foreign missionary enterprises. Perhaps it is on the mission fields to-day that the results of this Christlike spirit are best seen.

In other associations the achievements of the Alliance during the past one hundred years have been notable in the furtherance of true religious liberty. Lands groaning under the bondage of religious oppression and restraint have opened before the prayers and representations of the Alliance, and are now accessible as never before for the free proclamation of the Gospel. Many persecuted Christians and Jews have found in the World's Evangelical Alliance an advocate and a helper ready at all times to plead their cause before Kings, Emperors, Shahs, Sultans, Governments and Magistrates. Sometimes by document, at others by deputation, often to foreign countries, their burdens have been borne, and relief has been afforded. The post-War period finds the Alliance actively engaged in sharing the work of relief and reconstruction in countries of Europe and Asia, and urgent appeals are before its Council, involving the use of funds entrusted to them for this particular service.

It is fitting then that the Centenary of the World's Evangelical Alliance should be made by Churches of the Reformation at home and overseas the occasion to render thanks to God for all that has been accomplished in the past and to seek a fresh enduement of the presence and power of the Holy Spirit.

October 20th to 27th, 1946, may also prove a landmark in Church history. The problems now confronting Statesmen and religious leaders are well-nigh overwhelming in their immensity and complexity. There is world-wide food shortage, wide-spread industrial unrest, the grave increase of crime, the mutual suspicions among the nations, and ever in the background the threat of atomic destruction on a terrific scale. No merely human powers are sufficient for these things. It is with the Spirit-filled members of the world Church that the solution lies, as, manifesting the love of their One Lord, they seek by His enabling grace to make and advance His Kingdom of righteousness, peace and joy in the Holy Ghost.

ARTHUR DUBLIN
Archbishop of Dublin
HAROLD GIBRALTAR
Bishop of Gibraltar
EDWARD LICHFIELD
Bishop of Lichfield
CLIFFORD LIVERPOOL
Archbishop of Liverpool
CHRISTOPHER ROFFEN
Bishop of Rochester
RALPH SODOR AND MAN
Bishop of Sodor and Man
MICHAEL WILLESDEN
Bishop of Willesden
WILLIAM WORCESTER
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F. L. HUGHES
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JOHN SHORT

J. C. SMUTS
Field Marshal and Prime Minister, Union of S. Africa

TOVEY
Admiral of the Fleet

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General Secretary

World's Evangelical Alliance (British Organisation)

Centenary Briefs

By ALFRED B. KENT, Appeal Secretary

The £100,000 Centenary Thanksgiving Fund. In our last issue we undertook to announce progress regularly, and we now have pleasure in stating that gifts received up to April 30th amount to £3,198 2s. Details are given hereunder.

FIRST LIST

£500: Anonymous, H.W.A.
£100: Mrs. S. Cadbury, Mrs. F. Phillipps.
£100: "J.G.W."
£100: Anon., Anon., Miss B. Drewett, Mrs. Frances F. Fraser, Mrs. A. D. Walker.
£50: Anon., Anon., The Misses Cory, Miss Delevingne, Miss K. C. Farmer, Samuel F. Harrard, J.P., S. Robinson, "In Memoriam" Mrs. Whitley.
£25: Anon., Anon., E. T. Hindley, Miss M. R. C. Laird, H. B. Mills, J. D. Taylor, Mrs. C. Walker.
£20: Mrs. E. Bridge, Mrs. E. Dupuis, "Hanover," Miss L. Johnston, Princess Douglas Karadja, Miss J. G. Service, Miss E. E. Wilson.
£15 5s. 6d.: F. A. Cushing.
£10 10s.: Brig. E. E. W. Cobb, Mr. and Mrs. H. M. Gooch.
£10: Anon., Mr. and Mrs. R. Balding, John Barr, N. Bevingli, P. E. Brand, Miss A. B. Bruce, Change and Tears Union per Dr. C. F. Featherstill, G. W. J. Cole, Thos. Diamond, Miss Ewris, Miss M. J. E. Ewris, Charles Lee, Rev. J. Chalmers Lyon, Miss Eleanor March, Miss G. M. Mason, Mrs. M. Ord, Miss A. M. Robertson, Frank O. Salisbury, C.V.O., LL.D., Miss M. E. Swinburn, Mrs. A. Vaughan Thomas, Mrs. A. M. Trimmer, Miss A. Walmwright, T. Westlake, John Wilson.
£5: Miss F. S. Dunlop.
£5 5s.: Miss Helen E. Holland, Mrs. M. K. McGregor, A. E. Smythe, Mrs. Webb, Miss F. L. J. Wilkinson.
£5: Anon., Anon., Anon., Buchanan, Mrs. Frances S. Bonz, J. Bruce, Miss M. Chalmers, Lt.-Col. C. G. S. Clarke, Mrs. Clibborn, Miss F. I. Dodrington, Mrs. C. E. Curtis, Miss A. Davidson, Mrs. M. H. Davison, E. W. Dawson, Mrs. C. C. Dower, Miss A. Dobie, W. Fox, Lt.-Col. Sir H. Gurney, Lady Gardiner, Mr. and Mrs. G. F. Gardner, Miss Annie Graham, Mrs. Jessie Gray, Miss A. E. Green, Mr. and Mrs. H. W. Hall, Miss Harvey, Miss F. E. Houghton, Miss E. J. Henderson, W. T. Henderson, Mrs. F. A. Horne, Mrs. L. Horne, Sir H. Hope, Miss A. Hurst, Mr. and Mrs. S. Hutchinson, Miss E. J. Inskip, E. A. Kerr, W. N. King, G. Knowlson, Mr. and Mrs. G. C. Lamb, Miss Miriam Lewis, Miss Hilda M. Little, Mrs. M. A. Logothetis, Matthew J. Miss J. M. McGowan, James Mackie, Miss D. M. C. Mitchell, Miss Edith A. Moss, Rev. E. D. Pentor, A. W. Parsons, Miss Hilary A. L. Platt, B. T. Priestman, Mrs. C. E. Procter, E. J. Procter, "Saved Sinner," Mrs. E. E. Scott, Miss E. Senior, Miss A. I. Shepherd, Miss E. J. H. Stewart, James Steel, Martin A. F. Sutton, Miss C. Taylor, E. Terry, Miss E. Thompson, Mr. and Mrs. H. Thompson, H. Tyler, Mrs. A. E. Ward, H. Waters, Arthur Watson, Major W. H. E. Whitaker, Mrs. E. Wood.
£4 4s.: Miss C. Browne, Miss E. Smith.
£4: Miss C. Arthur, Mr. and Mrs. E. A. Scartebrick.
£3 10s.: H. Garrie.
£3 3s.: S. R. Brett, J. W. Jessop, M.A.
£3: Miss E. Bell, K. K. Frank, Innsmouth, Miss Purtle.
£2 10s.: Lady Leonard.
£2 10s.: Mr. and Mrs. J. Edwards.
£2 2s.: Barnstaple F.C. Council, "In Memory of Mrs. Preston Bannerman," Mrs. E. B. Cole, Cowbridge U.K. Council, Rev. W. Hamilton, Henry J. Hunt, Miss C. G. Lynn, Miss I. Milton, Mrs. Peter Wyndham-Lord, Rev. F. W. Wingfield-Digby, Rev. W. H. Williams.
£2: Anon., Mrs. Beattie, D. Bright, F. H. Cook, Mrs. F. Cumberlege, J. Ewart, Mrs. E. Fisher, Miss E. A. Fleet, Miss A. Harcourt, Miss S. A. Hart and friend, Mrs. M. Healy, Miss E. A. Holmes, Miss C. E. Kemp, Rev. S. E. Kennedy, Misses Kent, Mrs. Lewis, Col. W. S. Meade, Misses Morey, Miss E. Parsons, E. A. Nicholas, Miss E. C. Nicol, Miss A. J. Sewell, Mr. and Mrs. Sunbland, A. C. Stanghton.
£1 10s. 6d.: Mr. and Mrs. J. W. Breeard.
£1 10s.: Mrs. E. Moore.
£1 1s.: Rev. James L. Alcock, Brogg and Miss Anthony, Miss F. Barrett, Rev. C. S. Carter, E. C. Forder, Mrs. G. A. Fowler, Mrs. E. Green, Guildford Week of Prayer Committee, Dr. A. E. Baker, Miss L. P. Holbeche, A. L. Haig, Bishop Gresford Jones, D.D., Rev. A. McLeod, Lady McClure, Miss L. D. MacKenzie, Rev. M. Gray Newton, Miss L. Oldham, M. Owen, Rev. E. J. Poole-Connor, Samuel Rogers, H. L. Sargent, J. W. Scott, C. E. Warner, Dr. E. E. Wheeler, Edward Whitehouse, Willesden Free Church Council.
£1: Miss M. Adams, Mrs. L. M. Alcock, Anon., Mrs. J. J. Armitage, A. E. S. Aston, J. Avery, Mrs. A. G. Bainbridge, Miss H. E. Bassett, Rev. Canon Baugh, Mrs. S. J. Bradford, Rev. Geoffrey Carr, W. G. Cassell, E. H. Clark, Mrs. F. W. Crowdson, Mrs. M. A. Davidson, Miss M. Dean, Misses Dobson and Elsworth, Miss L. M. Donnelly, Miss A. E. Dunlop, Miss F. W. Dyer, Miss Ellen, Henry Evans, Miss I. Grimal, W. Hamlyn and Mrs. Dalbeattie, Miss E. G. Hammond, C. Harrison-Jones, Mrs. E. A. Hay, Miss A. Hayes, Miss E. Henderson, Miss C. Hodgkiss, Miss A. E. W. Hunter, Mrs. J. Huntley, In Mem. Rev. H. C. Brewster, In Mem. Rev. T. L. Cheeseman, John King, George Leach, Rev. F. Gordon Mac, Miss M. A. Williams, Mrs. E. Naylor, John B. Porter, Miss F. E. Sawyer, Miss Thomas H. Miller, Miss A. E. Evelyn Smallwood, Mrs. C. Smith, Miss E. Stephens, Mrs. Southey, Dr. J. Martin Strang, Miss M. E. Thomson.
£32 10s.: 65 amounts under £1.

Total £3,198 2 6

There is still much to do before our target is attained, but, nevertheless, there is con-

siderable cause for thanksgiving. The number of friends who have written to express the "joy of giving" is truly remarkable, and in the belief that readers of EVANGELICAL CHRISTENDOM will be interested, we are printing a selection from the large number of letters received:—

"I am sorry I have been so long in answering the Centenary Thanksgiving Fund Appeal, but until to-day, when I received an unexpected repayment of a loan, I did not see my way clear to contribute. Of course, I was praying about it. I enclose cheque for £50."

"I herewith enclose my annual subscription, plus 40 per cent., as an initial contribution to the Centenary Fund. As so many salaried people have been fortunate enough to receive bonuses during the last six months, it seems only right that gifts to Christian work should be similarly increased by some proportion. . . . May God's blessing rest on your work."

"Though I have a very small income, practically all goes in subscriptions and donations, and I have drawn from my capital. I feel I must send the enclosed for special thanksgiving."

"Enclosed I send cheque towards the Centenary Appeal, with best wishes for the work of the World's Evangelical Alliance. We never had more need for its fine influence."

"I am replying in place of my dear sister, who has gone to the Lord she loved so greatly. I am not well off, but as a thankoffering for her sweet and lovely character I enclose a cheque."

"Am enclosing cheque for one guinea. It is perhaps only a widow's mite, but may the Lord bless you and give you all you need."

"Your letter arrived at the same time as another communication giving the amount of a sum of money that had been left to me. After prayer about it, I believe it is God's will that I should give a tenth to the Centenary Fund, and I pray that God's blessing may make it usable in His service."

"I have pleasure in enclosing a cheque for £20 for your good work. I am afraid you may be disappointed at the small sum, but I am living on my small capital and hope to continue my support of many missions at home and abroad in which I have been interested for many years. May God bless your work."

"I might send another contribution later, but send this now."

And a Motor Car! A keen friend is selling a motor car for the benefit of the Centenary Thanksgiving Fund. To our enheartenment one day in April a letter came to hand from which the following is an excerpt:—

"I felt diffident about writing straight away—it seemed to me that I should wait for the Heavenly Father's guidance. . . . As always the prompting came. . . . My message was to sell the car and send the amount to the W. E. A."

Age Joins in the Effort. The encouragement that we have received from friends of riper years is amazing, and we are humbled as well as thankful. A brief selection of their letters should find a place in our present record:—

"Owing to age and infirmity I fear I can do little to help you in your great endeavour. . . . It is not in my power to give much, but I shall write to my solicitors to sell shares to realise £100. We have been preserved through these war years, and should show our gratitude in some practical way."

"I have no capital or deposit account to draw from, yet I shall shortly hope to send a small help from myself, and a small collection. . . . I trust it will not long be delayed. . . . I shall try to do my part as soon as possible. My great age (in my ninety-second year) I often feel I am anxious to do things, so that when the call comes I have done the Will of God."

"I regret not sending the enclosed sooner. . . . I am well into my eighty-seventh year, and realise that there is much to do. I know God will provide for my needs. This assurance gives me confidence that the W.E.A. will go on from strength to strength."

"I enclose my contribution to the Centenary Thanksgiving Fund. I wish it could be much more, but I am an invalid and have to spend more than I want to on myself."

"I hope that there will be a really great response to the effort you are making. I only wish I were younger and had the health to make it possible for me to be present at the Albert Hall on Monday, October 21st."

In the poverty of our own language we would appeal to the wealth of Shakespeare, and to all these friends say "thanks and thanks and ever thanks."

Our hope is that these extracts will not only enhearten our members and friends, but will encourage others to like sacrificial giving and to earnest prayer.

Prayer Fellowship. The mention of earnest prayer brings us naturally to a reference to the Prayer Fellowship. An astonishing number of friends have already undertaken daily to remember before the Throne of Grace the work and workers and the Centenary Thanksgiving Fund. We ask that all our members will pray, especially now, for the work of the Alliance, and we shall be particularly encouraged and happy to enrol them as members of the newly-formed Prayer Fellowship—the most vital contribution to the Centenary and to the future of the Alliance.

Gently Fellowship. This promises to be a beautiful volume. It is well illustrated, splendidly written, informative as well as anecdotal. It affords more than a glimpse into the past, and records in a succinct manner many of the occasions when it has been the privilege of the

Alliance to be advocate and helper to the oppressed " for conscience sake," pleading by deputation and by document with Emperors, Kings, Grand Dukes, Shahs, Sultans and Governments. It takes also the Forward View, and, as a seer, our good friend Dr. Ewing, its author, envisages a great future for the Alliance —for which there is every indication there will be a great need. The volume will be well jacketed, which is important, and our artist has designed a cover which will certainly add to its attractiveness and popularity. The publishers are Messrs. Marshall, Morgan & Scott, Ltd., and orders are now being booked at these offices. As the first edition will be somewhat limited owing to paper restriction, we recommend and urge all our readers to send NOW for a copy (5s. post free) and avoid possible disappointment.

Other Centenary Publications. Service and Sermon Suggestions, compiled by the Rev. H. W. Thomas, Vicar of Holy Trinity Church, Tunbridge Wells, is now available, as are also 100 Years—100 Achievements, by Mr. H. M. Gooch, General Secretary, and Past, Present and Future, by Rev. J. Chalmers Lyon, Hon. Secretary. These booklets will be of inestimable value to clergy, ministers and laymen who are planning special services during the Centenary octave, October 20th-27th. Copies will be supplied free upon application. A new edition of A Call to Evangelism has been prepared in connection with the Centenary, entitled " . . . Into All the World and Preach," which we hope to use all over the world as a clarion call to new effort for the spread of the Gospel of the redeeming and keeping love of the Lord Jesus Christ. Other publications touching upon many facets of the work and of the Centenary are in course of preparation, and will also be available shortly. " My Covenant " is the title of one of them. Its purpose will be to enlarge the list of those willing to sign a Deed of Covenant with the World's Evangelical Alliance, to contribute a sum to the Centenary Thanksgiving Fund for seven years, thereby enabling us to recover and benefit by the amount of Income Tax. As these notes are being written a letter has come to hand promising to Covenant for £50—for seven years—which is most unheartening and for which we thank our Heavenly Father, and our good friend, His servant.

Centenary Stamps. Sheets of Centenary Symbol Stamps are now available. They consist of 72 stamps, and have been produced in three colours—Oriental Blue, 18s. per sheet; Crimson Lake, 12s. per sheet; and Lincoln Green, 6s. per sheet. Their use upon the backs of envelopes will widen knowledge of, and deepen interest in, the work and witness of the Alliance and its Centenary. A postal order or cheque, stating colour required, will ensure the despatch of a sheet of stamps by return.

Our Centenary Thanksgiving Fund Collection Card. Space does not permit us to reproduce a copy of this tasteful Collecting Card. It is designed to enable the humblest friend, and the busiest friend, to do just that " little more " that will count towards assuring the success of our Centenary effort. The " little more " consists in securing seven friends, in addition to the holder of the Collecting Card, who will each give a small fixed amount monthly, and the suggestions incorporated on the back of the card make it clear as to what can be achieved. Five points only are made, as follow:—

1. Subscribe YOURSELF.
2. Find SEVEN OTHER FRIENDS willing to figure on your card.
3. Impress upon them that you are COUNTING UPON their regular monthly contribution.
4. Tell these friends what can be done if they ALL PULL TOGETHER, e.g.:

8 giving 6d. per month	secures	£2	8	0
8 " 1/- "	" "	£4	16	0
8 " 2/6 "	" "	£12	0	0

5. Consider taking TWO CARDS in the earnest belief that many friends reading them, and this announcement for the first time, will come over into our Macedonia and help—by sending right away for a Collecting Card.

World's Evangelical Alliance

CENTENARY COMMEMORATION THANKSGIVING SERVICES

To be held during the octave
OCTOBER 20th-27th, 1946

SERVICE AND SERMON SUGGESTIONS

Compiled by

Rev. F. W. THOMAS, M.A. (Vicar of Holy Trinity Church, Tunbridge Wells).

The Form of Prayer and Suggestions are prepared for use in Churches and Chapels and Mission Halls, and will be available in sheet form for distribution to congregations. (Please order early.)

THE CENTENARY COMMEMORATION

In the commemorating the 100th Anniversary of the World's Evangelical Alliance, there are two main thoughts which arise.

(1) We give thanks to God for the inspiration and guidance given to those who were led to found the Evangelical Alliance, and for the way in which it has been used during the past 100 years to uphold the cause of Evangelical Truth, and to witness to the Gospel of Jesus Christ at home and abroad. The details of the history and work of the Alliance will be found in other publications, but special thanksgiving can fitly be made for the organisation during the century past of the Universal Week of Prayer, for the Evangelistic work that has been carried out in many lands, and for the upholding of the spirit of prayer in the life of our Nation, particularly during the two great wars, 1914-18; 1939-1945.

(2) It will be rightful that this should be accompanied by earnest prayer that God will continue to use the Alliance in the days and years to come, and that He will guide in all its activities that they may be a means of keeping alive the Truth of God and helping forward the work of the Christian Church throughout the World.

The following "Suggestions" and "Form of Service" are drawn up in the hope that they may prove an aid in the holding of Centenary Thanksgiving Services. The "Suggestions" are for use where the Thanksgiving is incorporated into the regular Services of the Church. The Form of Service is for cases where a special form is desired.

A. SUGGESTIONS

Hymns

These Hymns are selected from the "New Alliance Hymnal," published by the World's Evangelical Alliance, but most of them will be found in the usual Church Hymn Books.

2. All people that on earth do dwell.
4. Stand up and bless the Lord.
6. Now thank we all our God.
13. Praise my soul the King of Heaven.
29. O for a thousand tongues to sing.
33. Ye servants of God.
43. Pour down Thy Spirit, gracious Lord.
49. Give me the wings of faith.
59. Take my life.
65. Spirit of God that moved of old.
79. Come let us join our friends above.
86. The Church's one foundation.
88. Glorious things of Thee are spoken.
98. Jesus shall reign.
99. O Spirit of the living God.
100. Thou whose Almighty word.
101. Let the song go round the world.
113. Hail to the Lord's anointed.
114. Saviour sprinkle many nations.

Psalms

The following are appropriate:—
67, 72, 96, 100, 111, 146.

Suggested Lessons

Joshua 1. 1-9.
1 Kings 8. 22-30.
Isaiah 6. 1-8.
Isaiah 25.
Luke 4. 16-22.
Acts 1. 1-11.
Ephesians 3.
Philippians 2. 5-16.
1 Peter 2. 1-9.

Prayers

Prayers can be utilised as desired from the following Form of Service.

Texts for Sermons

Deut. 8. 2.
Deut. 31. 7, 8.
Isaiah 6. 8.
Psalm 40. 9, 10.
Matthew 3. 1-3.
Luke 4. 18, 19.
Acts 1. 8.
Ephesians 3. 8.
1 John 5. 4.

B. FORM OF SERVICE

HYMN

"Ye servants of God, your Master proclaim!"

BIDDING

Brethren we are gathered together to give thanks unto Almighty God for the founding of the World's Evangelical Alliance, and for His blessing and guidance bestowed upon its work during one hundred years now past, and to pray for the continuance of that blessing during the days which are to come. Let us therefore pray that God will accept this our offering of Praise and Prayer that it may be to His Glory and the fulfilling of His Will.

PRAYERS

Almighty God, unto whom all hearts be open, all desires known, and from whom no secret are hid; cleanse the thoughts of our hearts by the inspiration of Thy Holy Spirit, that we may perfectly love Thee and worthily magnify Thy holy name; through Jesus Christ our Lord. Amen.

O Thou Who art the Light of the minds that seek Thee, and the Joy of the hearts that love Thee, help us so to seek Thee that we may truly love Thee, and so to love Thee that we may fully serve Thee, Whose service is perfect freedom, through Jesus Christ our Lord. Amen.

Our Father, which art in heaven, Hallowed be Thy Name, thy Kingdom come. Thy will be done, in earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: For Thine is the kingdom, The power, and the glory, For ever and ever. Amen.

PSALM 67

God be merciful unto us, and bless us: and shew us the light of His countenance, and be merciful unto us.

That Thy way may be known upon earth: Thy saving health among all nations.

Let the people praise Thee, O God: yea, let all the people praise Thee.

O let the nations rejoice and be glad: for Thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise Thee, O God: let all the people praise Thee.

Then shall the earth bring forth her increase: and God, even our own God, shall give us his blessing.

God shall bless us: and all the ends of the world shall fear him.

SCRIPTURE: Luke 4. 16-22.

HYMN

"Give me the wings of faith, to rise."

THANKSGIVING AND PRAYER

(Each thanksgiving shall be followed by the response: "We thank thee O God, and praise Thy Name.")

We give thanks, O God, for the spirit which inspired Thy servants in the past to bring into being the World's Evangelical Alliance, and for the guidance given to them in laying the foundations of its witness and work whereby it has continued to further Thy purposes unto this day.

We thank Thee for all that has been accomplished through its agency during the past 100 years, for the way in which it has witnessed to Thy truth, and upheld "the faith once for all delivered to the saints."

EVANGELICAL CHRISTENDOM

We thank Thee for its proclamation of the Gospel of our Lord Jesus Christ at home and abroad, for the spirit of evangelism which has directed all its activities, and for the zeal with which it has maintained the great spiritual principles of Christian faith and doctrine.

We thank Thee for its influence in the life of our Nation in many and varied ways, and especially for its share in the keeping alive of the spirit of prayer and intercession in our country and in the World.

We thank Thee for those who have laboured and served on its behalf, for those who have witnessed by word or by pen, and for all who in any way have given of their work and prayer to extend the truths for which it was founded.

We thank Thee for all those who through its agency have come to the knowledge of Jesus Christ as Saviour and Lord, for all who have been strengthened in their stand for righteousness and truth, and for all that hath been accomplished in the fulfilment of Thy Divine Will and purpose.

(Let us pray for the hastening of the Kingdom of Christ.)

O Thou who didst send Thine only Son to be the Saviour of the World, we pray Thee to hasten that time when all shall confess Him as Lord and the Kingdoms of this world shall give Him their allegiance; Forgive us for all wherein we have hindered Thy purpose by our selfishness and indifference to Thy Will; Grant us Thy pardon for all our sins and shortcomings, and give unto all men a responsive heart and open mind to the entrance of Thy Spirit, that all that opposes Thy Will may be done away, and Thy peace rule within our lives. Through Jesus Christ our Lord. Amen.

(Let us pray for the Christian Church.)

We pray, O Lord, for the work of Thy Church throughout the World, that Thou wouldst unite in the unity of Thy Spirit all who love Thee in sincerity and truth; Give to it, we pray Thee, a holy zeal that in Thy power it may proclaim the glad tidings of a crucified and risen Saviour and be a means in Thy hands of helping to bring all men into the knowledge of that life which is life Eternal. And this we ask in Thy Name and for Thy sake. Amen.

(Let us pray for God's blessing upon the World's Evangelical Alliance in the years to come.)

We pray Thee, O God, to bestow Thy grace and blessing in the future days upon the work of the World's Evangelical Alliance in this and in all countries, that it may in increasing measure, be an instrument in Thy hands for the promotion of Thy truth and the extension of the Kingdom of Jesus Christ; Give wisdom and guidance to all who guide and control its affairs, that in all things they may be enabled to follow in the pathway of Thy will and set forward Thy divine purpose, Through Jesus Christ our Lord. Amen.

HYMN

"Thou whose almighty word."

ADDRESS

HYMN

"Oh for a thousand tongues to sing."

PRAYER

Remember, O Lord, what Thou hast wrought in us and not what we deserve, and as Thou has called us to Thy service, so make us worthy of our calling, Through Jesus Christ our Lord. Amen.

BENEDICTION.

C. SERMON NOTES

The following notes are given as Suggestions for Sermons and Addresses, based on details of the history and work of the Alliance given elsewhere and from which these Notes should be supplemented.

INTRODUCTORY

1. The revival of Evangelical religion in the 18th century and its effect on the life of the nation:—
   - (a) The new emphasis on the Gospel of grace through faith in Christ.
   - (b) The gradual foundation of organised Christian efforts for the spread of the Gospel at home and abroad.
2. The founding of the World's Evangelical Alliance one hundred years ago.

How it Came into Existence.*

To-day we are thanking God for its work and influence during a century past. Our thanksgiving a twofold one:—

- (a) For those whose hearts were stirred to commence the work and for the many who have laboured in its cause;
- (b) For the witness born to the true nature and meaning of Christian Unity; Evangelical truth; and the Gospel of Christ.

THE WORK OF THE ALLIANCE DURING 100 YEARS

1. Its history.
2. Its activities:—
   - (a) Evangelical and Evangelistic work at home;
   - (b) Evangelistic work abroad;
   - (c) Support of Protestant and Evangelical principles;
   - (d) Establishment and maintenance, for 100 years, of the Universal Week of Prayer;
   - (e) The organisation on a national basis of regular gatherings for united prayer during the wars 1914-18 and 1939-45:
   - (f) The spread of Evangelical truth through its Magazine, Evangelical Christendom, and its many publications.

THE ESSENTIAL PRINCIPLES OF ITS WORK

1. The basis of all the work of the Alliance has been that of Scriptural and New Testament truth as interpreted by evangelical outlook and conviction. Without seeking to dogmatise, and expressing its principles in the spirit of Christian charity, it has stood firmly for the essential things brought into the life of the world by the Reformation, and for that view of the Christian Church and the Gospel of Jesus Christ which flows therefrom. "In things essential, unity; in things non-essential, liberty; in all things, charity."

2. The purpose which the Alliance seeks to fulfil is to keep alive these principles, and as a consequence to uphold and extend them wherever possible. Its methods of work are those of initiating and supporting evangelistic effort; the deepening of spiritual life, and of witnessing in varied ways to the Evangelical truths for which it earnestly contends. The Alliance in no sense exists as a "denomination" or separate form of Church activity, but seeks to help and aid the Christian Church wherever possible and to unite all who are at one in their desire to maintain Evangelical love and service.

THE CHRISTIAN OUTLOOK IN THE FUTURE

1. The future outlook from the Christian point of view is perplexing and anxious. It would seem we are facing a stage in human history when the forces of evil are making a determined attack on man's belief in God, and upon the Gospel of Christ. Its outward manifestation has been defeated in the war but its spiritual aspect is seen throughout the world and especially in our own country. Many things make this clear, and it is possible from what we see before us to visualise definitely what a world without God could become. All who profess the name of Christ are surely called to be "up and doing" in this spiritual warfare that is upon us. Here lies the case to individuals to join the Membership of the Alliance.

We can also see many signs of God's Spirit at work, and realise that in divers ways and through the Alliance and by varied agencies, He is "lifting up a banner" against the powers of darkness.

2. It is here the World's Evangelical Alliance should find its place in our support and prayers. By its particular organisation it makes an effective contribution to the spread of the Gospel of Christ and the maintenance of the Christian faith, and by its numerous contacts at home, in America and Europe it has opportunities of greatest value of helping forward the work of the Church of Christ and the spread of His Kingdom.

CONCLUSION

1. The Centenary Appeal of the Alliance and why it is being made.

2. Yet greater than any response to an "Appeal" is the way we respond to the call of Christ, and offer to Him our aid and service in our day and generation. God needs our country to be Christian for its own sake. Let us make this Centenary Thanksgiving of the World's Evangelical Alliance a time of re-dedication to Jesus Christ that we may fulfil His purposes the more fully in the years to come.

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* *Cf.* the Centenary volume "Goodly Fellowship," by Dr. J. W. Ewing.

* "100 Achievements," by the General Secretary, Mr. H. Martyn Gooch, M.B.E.

* "Past, Present and Future," by Rev J. Chalmers Lyon, Hon. Secretary.

A Centenary Review—Past, Present, Future

By REV. J. CHALMERS LYON Hon. Secretary

I. PAST—THE STORY

A Felt Need

It is hard to realise that prior to 1846 there was no World's Evangelical Alliance, but the need for some such organisation had been felt for years. What was there for all evangelical believers to enable them to find expression for their essential unity and convictions?

Someone answers that surely they had the one Bible. Thank God that is true; and all who love the Word of God inevitably have a sympathy, a fellowship, one with another. Another says they were all members of the one Body—the Church. And that is true. Above all, there was the ever-present Spirit of the Master Himself. Yes indeed, the unity of the Spirit is the greatest of all unities. Then what else was needed? The history of the World's Evangelical Alliance supplies a full and sufficient answer. The need is a very real one. For believers are scattered all over the world, and in the One Church are many denominations, shall we say, many begiments of the mighty army. And in various places there are naturally varied conditions.

Varied Conditions

Some are working under extreme difficulties. Others would be able and willing to help but they don't know the facts, nor the opportunities. They need information. Who is to supply it? Some believers are suffering severe persecution. Others, if only they knew, could cheer and encourage them by their sympathy and prayers, and where possible might, by timely intervention or protests sent to right quarters, relieve the pressure and bring the persecutions to an end.

Some are working under most encouraging conditions of spiritual revival and numerical increase. Others would be heartened and gladdened if they could hear of God's manifold blessings in their parts of His vineyard. I will try to supply cogent illustrations of all these types of Christian experience in due course, but at the moment looking back to the days before 1846 we find no international evangelical organisation which could deal with such a variety of conditions affecting the Church of God in all parts of the world. The lack was undoubtedly felt from time to time, certainly ever since the days of the Reformation.

A Moving of the Spirit

At any rate, some time in the eighteen-twenties suggestions began to be heard in various quarters which grew more and more clamant till at last in response to a plea from Scotland in 1845, a preliminary international gathering was held that year in Liverpool to "explore the situation" and see what could be done. The result, after much prayer, was to convene a Conference for the following year in London to take steps for the formation not of a new denomination—God forbid! nor even of a Christian union; but of an Alliance of Evangelicals in all churches of all lands—an Evangelical Alliance.

The Birthplace of the W.E.A.

The Liverpool Conference of 1845 was, as I say, the result of an appeal which came from Scotland where a wonderful spiritual awakening had taken place, and the appeal was addressed first to a number of little live Christian unions pleading for the inauguration of something far more comprehensive. The Liverpool gathering was attended by delegates from Europe, Canada, and U.S.A., and it was Canada which had the distinction of bringing to birth the first Evangelical Alliance. This they did as soon as ever their delegates returned from Liverpool, and the Canadian Evangelical Alliance is still vigorous and fruitful.

The whole Christian world was roused by the idea which emanated from Liverpool, and for the London Conference a body of delegates were appointed which included some of the most representative leaders of world-wide Protestantism to meet on August 19th, 1846, in the Freemasons' Hall, Great Queen Street, to deliberate on the formation of an Evangelical Alliance.

Personalities at the London Conference

Of these delegates many of the names are still famous in Church and World History, such as those of Dr. Lyman Beecher and Dr. S. H. Cox from U.S.A. From France, Adolph Monod. From Germany, Prof. Tholuck, Dr. Krummacher. From the Church of England, Revs. Edward Bickerstoth, Lord Wrottesley Russell, Haldane Stewart and Dr. J. S. Blackwood. Scotland sent among many others, Dr. Condlish, Norman McLeod, Thomas Guthrie, English Independents, Dr. Thomas Brinsey,

John Angell James—the angel between two apostles—Dr. Wardlaw, Dr. Raikes, Baptists, Rev. D. S. H. Cox, Hon. Baptist W. Noel, Dr. Steane and J. H. Hinton. Others were Sir Culling Eardley Smith, Samuel Morley, R. C. L. Bevan and Lord Rodon, Marquis of Bristalbank, and so one could go on. Some fifty-two denominations from various countries, chiefly of Europe and America, were represented by the eight hundred delegates who on the day appointed met together in the Freemasons' Hall in a spirit of happy unity and high expectancy.

The Conference Opens

Rev. Edward Bickersteth, father of the Bishop and hymn-writer, led the opening devotions, and Sir Culling Eardley Smith—as he then was—was elected to preside over the first deliberations of the Assembly. From the start a sense of the presence and power of God was most marked, and the proceedings were notable for the spirit of devotion and of brotherly love manifested throughout the Conference, and there indeed "the Lord commanded the blessing." (Ps. 133. 3).

The Birthday of the Alliance

It was at the afternoon session on the sixth day of the Conference that Dr. R. C. Buchanan of the Free Church, Glasgow, rose to move: "That the members of this Conference are deeply convinced of the desirableness of forming a confederation, on the basis of great Evangelical principles held in common by them, which may afford opportunity to members of the Church of Christ of cultivating brotherly love, enjoying Christian intercourse, and promoting such other objects as they may hereafter agree to prosecute together; and they hereby proceed to form such a Confederation under the name of THE EVANGELICAL ALLIANCE."

The Resolution was seconded by Dr. De Witt of the Dutch Reformed Church in New York, U.S.A., and after discussion the whole Conference rose and ere voting spent a few moments in silent and solemn prayer. The Resolution was then put and carried unanimously, the members remaining on their feet. The Doxology was then sung, and so on August 24th, 1846, the Alliance was born in a spirit of peace and prayer and praise, happy omens for its future course.

What Next?

When the Alliance was then launched many Christians everywhere rejoiced at the wonderful demonstration of unity, but some were apt to ask what more did the Alliance stand for? e.g., the great Dr. Chalmers was not present at the inception of the W.E.A. In fact, he feared it had no future whatever. Why? Because it was, in his judgment, an organisation with a high ideal representing Christian union, but nothing more. It had no programme to show, no service to render and no work to do! Dr. Chalmers lived just long enough to see the utter mistakeness of his earlier judgment, for he died about a year later, and the Alliance had no warmer friend than he. No work to do! No service—why, the Alliance had been the active servant of every evangelical body all the world over! Let me tell something of its past services ere we come to speak of present opportunities and future prospects.

Human Freedom

At that inaugural meeting one of the subjects that proved a thorny matter of debate was that of American slavery. The delegates were of one mind; they were a hundred per cent. anti-slavery. But they differed as to how best to act. It was moved that no slave-owner should be allowed to be a member of the Evangelical Alliance. It was objected that would exclude Paul's friend, Philemon! In reply it was pointed out that Philemon lived some time back and that conditions to-day are changed. The debate went on for some days, and was at last satisfactorily adjusted.

Religious Liberty

And now the Alliance started on its career of vital usefulness. There were countries like Russia and Spain and Italy and others where evangelical Christians were suffering persecution more or less severe. Sometimes exile or imprisonment was their hard lot; occasionally life itself was in peril.

Representations were made through the Ambassadors to kings or others in authority, and —backed by much prayer—these began to have the effect of mitigating the sufferings of the persecuted. There are far too many stories to enter into elaborate details. Some will doubtless be incorporated in Dr. Ewing's forthcoming volume, "Goodly Fellowship," the Jubilee History of the Alliance. But a sample or two may here be included.

The Alliance and the Inquisition

In 1849, when the Alliance was scarcely three years old, a Roman priest realising the erroneous position of his Church, sought to protest, but was speedily imprisoned by the Inquisition at Rome. "Weary months of suffering" were endured; but during this period active efforts on his behalf were being made by the Alliance, and these resulted in the release even from the Inquisition itself of one who had dared to expose the errors of the Romish system. There are many such instances in the Alliance records, e.g., the story of Dr. Geymonat, President of the Waldensian College in Florence, for whom also release was secured. The story of the Madai and their suffering and final release is a classic instance of the

beneficent work of the Alliance. It was by sending a deputation to Tuscany, headed by the Earl of Roden, that their release was effected.

"Where is the Evangelical Alliance?"

Many years ago the Nestorian Christians in Persia, having suffered much persecution, determined to appeal to the Evangelical Alliance. Two of their number started out from Oroomiah in May, 1881. They travelled on foot through Armenia and Russia to Moscow—this occupied six months—and from Moscow through Poland and Germany to Hamburg. Here they met good friends who placed them on board a steamer for London, where they arrived, having no language but their own. Eventually, however, a friend was found who could interpret their wishes. These two weary travellers had spent twelve months, including a hard winter, walking across from Persia to Hamburg, and on arriving in London, their first question was, "Where is the Evangelical Alliance?"

They were helped and sent back, rejoicing in the promise that the Evangelical Alliance would make an appeal to the Shah on behalf of the persecuted but interesting and ancient Nestorian Church. A memorial to the Shah had the desired effect. Protection was given to the Nestorians, and the Shah himself contributed the sum of £100 towards the rebuilding of Nestorian places of worship which had been destroyed. The royal gift was followed by further contributions from Persian officials and others. It is interesting to add that when the Shah visited London shortly afterwards the Council of the British Evangelical Alliance waited on His Majesty with a grateful acknowledgement of his help.

Russian Events

It was about this time, too, that a great wave of persecution swept over the Baltic provinces of Russia, and 100,000 Lutherian Christians were practically deprived of all religious liberty. An earnest appeal was made by the Alliance to the Czar of that day, and the result was most gratifying. Religious liberty was restored; and it is touching to read the expressions of gratitude by the suffering ones in this case.

Many more illustrations could be given, but these may suffice to show one aspect of the beneficent work of the Alliance on behalf of Religious Liberty.

But it is time to speak of other activities.

The Universal Week of Prayer

At the 1866 gathering, one resolution, moved by Rev. H. Girdlestone, Vicar of Landford, Wilts., recommended weekly private prayer for furthering Christian union. "And that it be further recommended that the week beginning with the first Lord's Day in January be observed by the members and friends of the Alliance throughout the world as a season for concert in prayer on behalf of the great objects contemplated by the Alliance." And so the Week of Prayer came into being which has gone on ever since for one hundred years, and who can tell the blessing that has resulted from that annual season of united prayer as each New Year comes round? The reports that come in to the British Headquarters of gatherings all over the world with the same programme printed in many languages are always most inspiring and cheering. In this respect the Alliance has rendered outstanding service to the Church of God and the cause of Christian unity. As an evangelical movement it has sought to further evangelical interests everywhere and to resist encroachments on evangelical and Protestant principles, as is exemplified in the victorious campaign carried on against the revised Prayer Book which resulted in its withdrawal.

International Conferences

One more resolution of one hundred years ago envisaged the holding of International Evangelical Alliance Conferences every few years to exchange news and views, and such conferences have taken place in nearly every capital of Europe to the edification of God's people in all lands. At such conferences reports are given re the work of Gospel witnessing all over the world, and they have proved of the greatest value and inspiration.

II. THE PRESENT NEED

Never more than in the present hour was the work and witness of the W.E.A. needed by the Church of God. To-day we are in the backwash of the world-wide conflict and tragedy. The echoes of the war are still thundering around the globe. And the need of the world is the Evangel of the Lord Jesus Christ, the good news of God. There are many organisations to-day that are working for human welfare, the relief of suffering, and the supply of men's physical wants; the furtherance of the spirit of reconciliation, peace and goodwill. God bless their labours. I specially name UNRRA and the United Nations Organisation. May Divine guidance be given to them in their labours, and may they inherit the blessing of the peacemakers. But the supreme need of the world is the saving knowledge of God as it comes to us in the Lord Jesus, God's unspeakable gift which alone can meet man's unspeakable need.

This is the outlook and this the central message for which the Alliance has ever stood, and please God, will ever stand, e.g., the subject of the United Evangelical Congress in 1923 convened by the W.E.A. in London was "Christian Unity and the Gospel," and the thrill of those reviving gatherings is still with one in looking over the published addresses grouped under such headings as: "The Gospel: Its Answer to

the World's Unrest"; "The Menace to the Gospel: Modernism, Sectarianism, Romanism." One notes the names of distinguished speakers, so many of them now with their Lord in Glory: Dean Wace, Dr. R. C. Gillie—so long as Hon. Secetary of the Alliance, as also were Rev. Prebendary H. W. Webb-Peploe, Rev. the Hon. W. Talbet Rice; Dr. W. Y. Fullerton, member of the Executive Council; and others of blessed memory.

III. THE FUTURE OUTLOOK

Is the EVANGELICAL ALLIANCE NEEDED TO-DAY? We have a recently formed British Council of Churches and a World Council of Churches. We have nothing but goodwill towards great and representative movements. But the witness of the Alliance is distinct from all others. It is the Evangelical position for which we stand. We dare not and we will not compromise. The Gospel of the Grace of God is the power of God unto salvation to everyone that believeth. It has its appeal first of all to the individual soul. "Believe on the Lord Jesus Christ and THOU shalt be saved, and thy house" (Acts 6. 31). It calls for personal faith in a personal Saviour. And then it recognises all who have exercised such a faith as brethren in the household of faith, the family of God.

But it can have no sympathy whatever with Ritualistic or Rationalistic error, and no hope of reunion with the unreformed Church of Rome. The worship of the Virgin Mary and of saints and angels, the reverence for relics and fables based on tradition; the exaltation of Peter's supposed successors to the Papal chair; and infallibility, and kindred other false teachings; these are grave stumbling blocks, and blemishes which obscure the glory of the Evangel and are alien to the very spirit of New Testament teaching and practice.

On the other hand, we cannot countenance Rationalistic efforts to water down the Scriptures of truth by casting doubts upon the miraculous element in the Gospels and on the true Deity of the Son of God. A standing illustration of the evils of Rationalism is the story of the Church in Germany during the latter part of the 18th and the opening of the 19th centuries. Rationalism had reigned supreme for half a century, and the breath of this sirocco had destroyed almost every sign of verdure. The land of Luther was a spiritual desert. The word of the Lord was precious in those days, and there was no open vision. In the churches the preaching generally was contemptible; tedious talks on morality, history or gardening! On the Easter text, "Mary Magdalene cometh early to the sepulchre," one preacher's theme was, "The benefits of early rising." The hymn books were re-edited, all evangelical hymns altered or deleted altogether, and those hymn-books are to-day objects of curiosity. Thank God there came a change. God had here and there His faithful few, and a spiritual awakening took place largely like the revival under Wesley and Whitfield by preaching the old, almost forgotten, doctrines of Grace in the open air. But so-called "Rationalism" has always had a paralysing effect on the work of the ministry. As Evangelicals we are set for the defence of the Gospel. We have a message that is supernatural; a Saviour Who is the Eternal God manifest in the flesh; and a Book that is divinely inspired as is no other book on earth. We have a Gospel to proclaim which is the power of God unto salvation to everyone that believeth, and this is the message so sorely needed to-day. As I write, a letter comes from the poor little stricken country of Greece, from a Greek pastor who had just returned there, helped to do so by the Evangelical Alliance. He speaks of the terrible conditions: Travel impossible as bridges are destroyed and railways useless; food scarce and prices exorbitant; black marketing everywhere, etc., etc. All this is familiar to us now.

But, the people were flocking to the meetings in the Universal Week of Prayer. They had raised an Evangelistic Fund, contributing out of their poverty in a most generous fashion; and for the help given to this fund by the Alliance are deeply grateful and greatly encouraged. What I found here, he says, surpassed my most optimistic expectations! The Alliance has its own arrangements and funds for Evangelical Reconstruction in Europe. Its aim is to send help to Evangelicals in Europe, and everywhere the story is the same: The need is appalling, but God is working and we go forward in this year of our Centenary in the confidence that He is calling us as an alliance to yet greater achievements for the furtherance of Christ's redeeming work, and all to the glory of His saving Name.

A Centenary Meditation

The UNITY of the CHURCH

There is no more dynamic movement in the Churches of the world to-day than a passion to achieve the unity of the Church; and there is no movement within the Churches fraught with more danger. It can have only one goal—reunion with the Church of Rome. Roman Catholics exceed Protestants by 146,000,000; and the present Pope has said that "a single flock under a single shepherd may be reached" in the near future. Moreover, powerful movements both in the Church of England and in the Free Churches are openly doing all in their power to produce such a reunion. "Any scheme for 'intercommunion,' said a late Bishop of Gibraltar, "which does not embrace the Roman Church, would be like the play of 'Hamlet' without Hamlet." Therefore it becomes of vital importance that every one of us should know exactly what church unity, according to divine revelation, is; and once to know this truth is to make reunion with Rome impossible for ever.

Vital Unity

The Church is to-day by far the most extraordinary work of God in the world; and Paul's definition of the Church is a vital revelation. "Ye are the body of Christ, and severally"—individually—"members thereof" (1 Cor. 12. 27). All depends on my being a branch in the True Vine, possessing, and possessed by, Christ: he only is a member of the Church who accepts the truth, acceptance of which *creates* the Church.* Membership in the Body is decided by one thing alone—vital union with the Head: we may have a hand amputated, or an eye blinded, or a leg crippled, without the loss of life; but separation from the head is death. All perish who are not vitally one with Christ. "He that hath the Son hath the life; he that hath not the Son of God hath not the life" (1 John 5. 12). "As the body is one, and hath many members, and all the members of the body, being many, are one body: so also is the Christ"—the Mystical Christ, the Church.†

Organic Unity

The Church therefore is, secondly, a most wonderful organic unity. It is no machine, acting mechanically; it is no collection of isolated Christians; it is no mere union of Christian friends, or a religious club: the Church is a God-selected band, planned for one another, possessed of one Spirit, and growing together in one body. "Christ is head over all things to his church, *which is his body*" (Eph. 1. 22); and "God hath set the members each of them in the body, *even as it pleased him*" (1 Cor. 12. 18)—that is, not arbitrarily, but studiedly, as each member needs each other. No child of God is unessential to the prosperous working of the Church. "The eye can not say"—not, may not say, but cannot, for it would not be the truth—"to the hand, I have no need of thee: or again the head to the feet, I have no need of you." It is God who tempered the body together: it is God who set each of us in his place, exactly positioned to be of the best use to all: it is God who can so counter-balance weakness with grace as to "give more abundant honour to that part which lacked" (ver. 24).

Functional Unity

So, the ideal church, as God planned it, has a marvellous functional unity. The less gifted member can fulfil his function better than one most highly gifted: by contentment with his place and office and gift, and with concentrated devotion, he fulfils the exquisite symmetry and health of the Body of Christ, and so does a vital work. The good class leader, the skilful soul-winner, the born teacher, the fruitful evangelist, the wise organiser, the loving visitor of the sick, the succourer of the poor—we are to rejoice in each other's gifts, and glory in the excellencies of our brothers and sisters. And so if a brother falls—if an eye goes blind, or a hand is paralysed, or a foot grows septic—we are all to feel the hurt: as Paul himself says—"Is any weak, and I am not weak? is any made to stumble, and I burn not?" (2 Cor. 11. 29). The riper each saint grows, the riper the whole church grows; and every member whose growth is retarded tends to cripple the whole Body: every member has an effect on the whole Church of Christ on earth.

Fellowship

The Church being thus a vital unity in Christ, membership rests solely on the fact of a regenerate life; if the Church is the assembly of all vitally united with Christ, then all vitally united with Christ must be accepted as the Church—that is, accepted into fellowship. "Forbearing one another in love; giving diligence to *keep the unity* of the Spirit in the bond of peace" (Eph. 4. 3): we do not *make* the unity of the Spirit, we can only *keep* it.

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* "If thou shalt confess with thy mouth Jesus as Lord"—Incarnate Godhead—"and shalt believe in thy heart that God *raised him from the dead*"—a literal rising of the body from the tomb—"thou shalt be saved" (Rom. 10. 9).

† Therefore the church that welcomes into fellowship the unsaved—whether baptised infants or not-born-again adults—is not a church at all, but an amalgam of the Church and the world that is neither the one nor the other.

exactly as we do not make a Christian, but can only receive him when made. "Wherefore receive ye one another, even as Christ also received you, to the glory of God" (Rom. 15. 7).‡ Dr. Thomas Cochrane admirably illustrates it thus:—"One evening an Irish servant girl went in to speak to a minister, and he had in front of him all his Catechisms, etc. They were very strict in those days. The minister began to ask this servant girl some questions, which she could not answer. At last he shut his books; and looking at her, he said: 'Mary, do you love Jesus?' And the tears started in her eyes, and she said: 'Sir, I could die for Him!' Oh, friends, surely we should all be able to say that to-day. The one essential for Christian unity is that we should recognise all who accept Jesus Christ as Saviour and Lord. We may use different phraseology; but that is the one absolute essential. And any man and woman who accepts the Lord Jesus Christ as Saviour and Lord is my brother and sister."

Schism

Now looms up the tragic disunity of the Church of God. "God tempered the body together, *that there should be* NO SCHISM IN THE BODY" (1 Cor. 12. 24). He compacts His saints together; schism—a rent, a cleft, a division (Liddell and Scott)—tears them apart. Schism is an evil that occurs within the body, a drawing off from one another when party spirit rises in the assembly. To the Corinthian believers Paul says: "I praise you not, that ye come together not for the better but for the worse; for I hear that *schisms* exist among you" (1 Cor. 11. 17). The unity which we are to keep Paul describes: "There is one body, one Spirit, even as also ye are called in one hope of your calling, one Lord, one faith, one baptism"—the Church is now rent by two baptisms—"one God and Father of all, who is over all, and through all, and in all" (Eph. 4. 4).

Heresy

But there is a graver sin than schism. Separation *in* the Body can become separation *from* the Body: the one is schism, the other is heresy. Heresy (αἵρεσις) is a "sect," that is, an organised faction, *on principle* separating from the other members of the Body; a section organised to enforce either a truth or an error.§ The command concerning such is very remarkable: "A man that is factious (R.V. margin) after a first and second admonition refuse," avoid (Titus 3. 10)—beg thyself off from (Govett). And grave is the punishment to be inflicted on the sin of organised faction: "The works of the flesh are manifest—factions, divisions, parties (R.V. margin) [heresies]: of the which I forewarn you, even as I did forewarn you, that they which practise such things *shall not inherit the kingdom of God* (Gal. 5. 20).‖

Excommunication

Nevertheless there is an exceedingly grave separation which is not only allowed but commanded. "I write unto you not to keep company, if any man that is named a brother"—that is, a Christian by profession, whether regenerate or not—"be a fornicator, or covetous, or an idolator, or a reviler, or a drunkard, or an extortioner; with such a one NO, NOT TO EAT" (1 Cor. 5, 11).

Catholicity

So we arrive at the final and golden truth—that the individual believer can, by studied care, maintain the Church's true catholicity: he can achieve an almost impossible ideal—the reconciling of love of the brethren with loyalty to the truth. The basis of countless sects assumes that we must enforce the truth, because it *is* the truth; and this enforcing of a doctrine or ritual or practice—whether true or false—as a term of communion compels division, an organised separation. What is forgotten is that the truth will be vindicated completely without our enforcing it on others: there is but one Judge, and every item of our creed will be analysed to its root at the Judgment Seat of Christ, where *all* truth will be vindicated for ever. But love, now, is the rule. The local assembly which receives all believers—that is, who give credible evidence of saving faith—into full fellowship, and the individual believer who does the same whether any local assembly receives him or not, is helping the Divine fulfilment of our Lord's wonderful prayer when He foresaw the Church's rent and bleeding divisions: "Holy Father, keep them in thy name which thou has given us, *that they may be one*, EVEN AS WE ARE" (John 17. 11). Augustine has given us the lovely summary of Scriptural catholicity: "I take the whole Christ (human and divine) for my Saviour; I take the whole Bible for my guide; I take the whole Church for my fellowship; and I take the whole world for my parish."

D. M. PANTON.

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‡ Our own rejection by our brethren does not affect our acceptance of them. Most remarkably, the Apostle John, though excommunicated by Diotrephes (3 John 10), counters with no excommunication of him.

§ The retention of the Greek word in the English translation is gravely misleading, for our word "heresy" has come to have but one meaning—error in doctrine. Any group of Christians who enforce a non-fundamental doctrine, or a rite, or membership in a particular group, as a condition of fellowship create a "heresy." That is, an organised division which Scripture forbids. "Supremely is this true of the Church of Rome.

‖ There are also "damnable heresies" (2 Pet. 2. 1), sects of perdition (R.V. margin); nominally Christian, but fundamentally non-Christian: such are Christian Science, Christadelphianism, Mormonism, etc.

For This Time:

Form of United Prayer

For use in Churches and on united occasions

A TRIBUTE OF HOMAGE

When we consider the heavens, the work of Thine hands, O Lord, and the myriad stars in space that Thou hast created, what is man that Thou art mindful of him, and this little earth that Thou regardest it? Yet art Thou not unmindful of those whom Thou hast made, and of the world that Thou hast redeemed. Evermore Thou seekest to bring them to Thyself, Thou hast assured us that the glory of the Lord shall be revealed and that all flesh shall see it together; and because the mouth of the Lord hath spoken it we must surely believe that His promise shall be fulfilled. Accept the homage our hearts offer Thee this day, and hasten the coming of Thy Kingdom.

Thine be the glory, O God most high.

For the British Commonwealth to which we belong, and especially for this our island home, we praise Thee. May we be girt by Thy mercy as we are girt by the sea, and overshadowed by Thy goodness in the future as we have been in the past. For all that Thou has wrought for us in former days, Thy deliverance in times of peril, Thy guidance in days of perplexity, and Thine enriching grace in eras of prosperity, we offer Thee our most hearty thanks.

Thine be the glory, O God most high.

If Thou hadst been swift to mark iniquities we had long ago gone the way of Babylon and Tyre: but there is forgiveness with Thee that Thou mayest be feared. We confess our frequent heedlessness of Thy law, our failure to rise to the opportunities Thou hast granted us. For what Thou hast enabled us to be and to do we adore Thy Name: remember our frailty and forgive our iniquities, O Lord, we beseech Thee.

Thine be the glory, O God most high.

A LITANY OF DESIRE

Let Britain live before Thee, O Thou Who rulest all nations, and turnest even the wrath of man to Thy praise. Cast us not away for our transgressions nor forget Thy covenant with our fathers. We are not worthy of Thy favour, but then we never were worthy, and since Thou hast blessed us, being unworthy, surely Thou canst and wilt bless us still?

Hear us, we beseech Thee, O Lord.

Bless England and make it the land of the free. Bless Scotland, the Lowlands, and the Highlands, and stablish it in Thy Word. Bless Wales, and let Thy praise sound to its utmost borders. Have regard to Ireland, North and South, and unite its people to fear Thy Name. Care for the islands of the Coasts and the islands of the Channels, and grant them Thy peace. English or Erse, Welsh or Gaelic, Norman or Manx—one people, let us also be Thy people for ever.

Hear us, we beseech Thee, O Lord.

For the lands across the seas we entrust Thee; for India and Burmah and Ceylon rising into nationhood: for Canada and South Africa with their promise of the future: for Africa, North and East and West, where Britain has rule or influence or mandate: for Australasia and the islands of the Ocean, the homes of our kindred: for the settlements in Asia and America under British care: and especially for Palestine with its prophecies and problems.

Hear us, we beseech Thee, O Lord.

We pray for our King and Queen, the Princess Elizabeth and all the Royal Family: for our Government and all under authority: for the Navy, the Army and the Air Force in their

defence of our realm: for those who influence public opinion by newspapers and books: for teachers and parents in their training of the young: for doctors and nurses in the care of the sick: for merchants and traders in the supply of our needs: for artists and entertainers in their appeal to our leisure.

Hear us, we beseech Thee, O Lord.

We pray earnestly at this time for all miners who descend into the darkness to seek the treasure Thou hast hid in the earth, that as they enrich us they themselves may be enriched with all things necessary for a care-free life. We pray for the merchant navy and all who venture forth in ships for our advantage, or dare the perils of the air the swifter to our aid.

Hear us, we beseech Thee, O Lord.

We pray for all workers, that they may have joy in their labour. We pray for all children and young people, that they may be welcomed, and grow up worthy of the age in which their lot is cast: we pray also for the dying, that they may be upheld in their crossing of the river.

Hear us, we beseech Thee, O Lord.

And having laid the need of our own Nation at Thy feet, we pray also for all the Nations of the earth, those that are ancient and those but newly born: for all peoples whatever the colour of their skin or the customs of their country. Teach us all to help each other, to learn from each other, to love each other, to rejoice in each other—all enthroning Christ as Saviour and King. According to Thy holy Will let the British Commonwealth of Nations and the United States of America ever dwell in amity, and together labour for the blessing of the world. Especially at this time we pray for China and for Russia, that these two great peoples may be guided better than they know, and both of them further Thy great purposes for mankind.

Hear us, we beseech Thee, O Lord.

A DOXOLOGY OF PRAISE

As we spread our petitions before Thee, O Gracious and Adorable Lord, we thank Thee that Thou hast brought us after much trial and tribulation to this time of new hopes and aspirations. We believe we are on the verge of new revelations of Thy power, and new understanding of Thy Will. Prepare us for all Thou art preparing for us, and receive our thanks for all Thou hast already shown us and for all the grace we have not tasted yet.

Praise, praise to Thee, O Lord.

We thank Thee for the Conference of United Nations established to maintain Peace between the Nations, and for the hopes of peace in all the world. We thank Thee for all that has been accomplished in the industrial and philanthropic thoughts of men. We thank Thee for the great army of Thy heralds who have gone forth with the Gospel to all lands and have won millions in all nations to allegiance to Jesus Christ our Lord.

Praise, praise to Thee, O Lord.

Above all we thank Thee for our Lord Jesus Himself, for all we know of Him, and for the discoveries we are yet to make of His great Salvation. For His triumph already in the hearts of that great multitude that no man can number, and the certainty of His triumph in the whole world. For His sure promise "I will come again," and for the approach of His glorious Epiphany, we lift up our hearts.

Praise, praise to Thee, O Lord.

Great and marvellous are Thy works, Lord God Almighty; just and true are Thy ways, thou King of saints. Who shall not fear Thee, O Lord, and glorify Thy Name? for Thou only art holy: for all nations shall come and worship before Thee; for Thy judgments are made manifest. Allelujah! For the Lord God omnipotent reigneth.

[Glory be to the Father, and to the Son, and to the Holy Ghost.
As it was in the beginning, is now, and ev er shall be, world without end. Amen.]

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WORLD'S EVANGELICAL ALLIANCE

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(*One penny*)

Continental Evangelical Life and Work

Spain We are glad to learn (on the authority of Mr. Stuart Brown, of the Spanish Gospel Mission) that "News from Spain is better than ever. A large number of Evangelical places of worship have been re-opened, some after being closed for six years. Crowded services are reported from many districts, and there has been much blessing. Meetings have been restarted in a place where the authorities have long been intolerant and oppressive, and where our evangelist was formally imprisoned. We read of the printing of an Evangelical magazine, and of the sending of Scriptures from Spain to North Africa. All the imprisoned believers known to us have been released." There is another side to this picture. Mr. Stuart Brown continues: "For all this we cannot but praise God. But there is, as ever, a dark side to the picture. Some Evangelical halls used by the Roman Church, or for dance halls, have not yet been returned. Reports concerning some ex-evangelists have saddened us, and, if they are true, some matters will have to be put right before the service and fellowship of former days can be restored."

The Political Situation in Spain There has recently been a great change in the political situation in Spain. Franco, as is well known, was very definitely in favour of Germany and her allies, and did all he could, short of declaring war against us, to foster the Nazi cause. His hopes were, however dashed to the ground by the victory of the Allies, and he immediately began to change his policy, paying lip service to democracy. This found expression in the Bill of Rights, which came into force in July, 1945. The articles relating to personal liberty were very vague, and open to all kinds of interpretation, but recent developments show that a fairly liberal interpretation is being given to these articles, and there is more individual liberty to-day than there has ever been during the present régime, though there is still a great deal that would not be tolerated for a moment in a truly democratic country.

Abroad, the régime is discredited almost everywhere. It looks very much as if a strong attempt will be made to replace the Fascist régime by a Monarchy. Don Juan, the pretender, according to his official biographer, is a convinced Fascist, but recently he has professed to alter his opinions considerably, and if he did come to the throne he would probably concede some measure of liberty in deference to foreign public opinion. The Monarchy, however, could not be a final solution of the problem, though it may pave the way for a bloodless return of the Republic, which is the desire of the immense majority of the Spanish nation.

Spanish Republicans in England We have also received from Mr. Stuart Brown an account of the visit he paid on behalf of the World's Evangelical Alliance, to the camp of the two hundred Spanish Republicans, who were brought to this country at the end of 1944. Mr. Brown's report follows:

"These men had fought in the Spanish Civil War, at the end of which they fled into France, where they were herded together into comfortless concentration camps. On the outbreak of the World War they helped the French war effort, but when France was overrun they were also taken by the Germans and wrongly forced into the Nazi war machine. After four years of hard work and ill-treatment they watched with keenest expectation for the arrival of the victorious Allies, their friends. You can imagine the terrible disappointment when they found themselves treated by their new "friends" as prisoners of war, and made to share the captivity of their enemies. For over six months they were kept in this country behind barbed wire, and this is a thing they will never, never forget!

"In August, 1945, the fate of these men was brought to the notice of the World's Evangelical Alliance, and I was asked by the Alliance if I would visit the camp in Lancashire and find out all I could about the Spaniards. Before I left we had a prayer meeting at my church at East Acton, when the need of these unhappy men was brought before the Lord, and we prayed that some of them might be brought to know Him.

"On arrival at the camp I obtained an interview with the English commandant in charge. He would not allow me to see the Spaniards, he could accept no comforts for them, he could not discuss their future . . . it was a disappointing interview, though the man was courteous enough. One concession he allowed—he would accept the Gospel literature in Spanish which I had brought, and see it was put at the disposal of the Spaniards.

"Meanwhile voices were raised in the House of Commons in defence of these men, and in September they were granted a large measure of freedom. The sight of these dejected men walking the streets aroused the pity of a Christian couple living near the camp, and they invited one of them, named Angelo, into their home. They could speak no Spanish, and he very little English, but they showed him great kindness, and he in his turn tried to show his gratitude. They longed to share their greatest treasure with him, but the language difficult seemed to present an insuperable barrier; never-

them, in faith, they began to read the English Bible to him each night, trusting that somehow its truth would dawn upon his soul. Angelo had read some of the literature that I had left, and at once showed great interest, even though there was so much in the readings that he could not understand."

A Convert from Rome Mr. Stuart Brown continues: "I think it was in October that the Spanish camp was visited by a missionary. He found in Angelo a heart ready prepared to receive the good seed of the Gospel, and very soon Angelo declared that he was trusting in Christ for salvation. Another missionary went in December, and in January I had the pleasure of paying a visit. I spent a happy week-end taking part in the services at the Evangelical Free Church in the nearby town of Chorley, and then, by the kindness of local friends, hospitality was extended two days extra, so that I would visit the Spaniards. Apart from Angelo I found them hard enough, as had the other missionaries. They had become embittered against all religion in the name of God by the Roman Church in Spain. But with Angelo I had sweet fellowship. I had the pleasure of teaching him some Spanish hymns, which were quite new to him. He is musical, and took to them readily. We found some with English music, so I typed a few of them out in order that his host could play them to him after my departure. It made my heart bleed when he told be his story. It is more than seven years since he lived in a home like a normal human being. He is utterly tired of camp life, and since his conversion his companions have made things very hard for him. He told me that the only happy moments he spends are by the fireside of his kind friends or in the local chapel which he attends regularly."

The Week of Prayer in Madrid We have received a very happy report of the observance of the Week of Prayer in Madrid. How much is going on behind otherwise closed walls! Our correspondent says:

"It was a fine time, a time without cold, a spring time, as few years. It was fine indeed, because it was a time of peace, the first Week of Prayer in peace after 1936, and it was a record of assistance of people from these last years, every year has been growing, and this year was the most animated and more spiritual Week of Prayer. How many thanks we give to God after such a time of terrible noises and sad news during the past years. First the war in our country for nearly three years, and in our city with terrible cannons and 'the payas', aircraft, Germans, with their black visits in the night. There is gladness in our hearts during all these seven days of the Week of Prayer.

"The first day, Monday, the meeting was in the Baptist Church, and Mr. Araujo (Adolfo) preached and dwelt on the need for earnest charity to judge things and persons in the world at this time, and he exhorted all to pray for the governors and rulers among the troubles of this afflicted world.

"The meeting the second day was in the Presbyterian Church, in the Calle Noviciado 5, and F. F. Moya preached upon the importance of an individual power by a consecrated life to God, we must serve God every one in the evangelisation of all the millions without Christ. The third day of Prayer was in the Brethren Church. Mr. Araujo (Charles) preached about our citizenship: 'We are a colony of God' (Acts 16. 12.) Phil. 3. 20: 'We are pilgrims in the world and we must to live as citizens of God in this world, as saints of God.' The fourth day of Prayer was in the Lutheran Church of Calatrava. Mr. Araujo (Adolfo) spoke of the importance of the youth in the churches, and the necessity of a Christian education of the youth and the need to begin this in our homes.

"The fifth day, Friday, the meeting was in the Episcopal Church, and Mr. Fliedner spoke to us about a more united life to Christ; everyone among all the Christians to be all more united one to another, that all looking to Jesus may be together in that way for godliness of life. In the Brethren Church we had the last meeting, and Mr. Fliedner (George) spoke again. At all these meetings there was much prayer. God gave us a good time to worship Him, and a fine opportunity to add our prayers to those of all the world. May God answer all our prayers for this poor world, and help us to preach the Gospel of Christ, and to make known the knowledge of His grace and salvation."

Portugal We have received from our friend Mr. E. R. Hordern quite a voluminous report from Lisbon. We give some extracts, which include news of Sr. Alves Reis, to whom, during long years of imprisonment, the Alliance sought to minister, and who is now free to preach among his countrymen the unsearchable riches of Christ. (The report, which must be greatly condensed, alas! is as follows):—

"The truly Catholic priest, Father Alves Correia, who laboured in Africa in the Mission of the Holy Ghost, has gone to the U.S.A. on a mission to the Portuguese resident there, and before leaving he dropped in at the Centre of Christian Co-operation to bid farewell to Sr. Moreira and myself. He has written several quite evangelical books, as witness their titles: 'Christianity and the Gospel Message,' 'Life More Abundant,' 'The Scope of the Kingdom of God.' In this last he points out that the Kingdom embraces all who respond to the love of Christ and seek to honour Him, quite irrespective of denomination—and it is interesting that

the present Minister for the Colonies, who displayed much friendliness when visiting non-R.C. mission stations in the course of his recent tour of Portuguese African territories, is reported to have professed to be a Christian within 'the Scope of the Kingdom of God'; yet, when offering his congratulations to the Archbishop of Lourenco Marques on his having been given the Red Hat of a Cardinal, this Minister, expressing his pride that the first Cardinal for Africa should be a Portuguese, said he regretted that R.C. missions in Mozambique should be so under-staffed that, in some instances, the field was left open to foreign Protestants!

"Sr. Alves Reis has paid another visit to the North, having had to go to Oporto on business. He gave a series of addresses at Fez, and also spoke at Espinho and elsewhere. In the roomy hall of the Oporto Y.M.C.A. he had an audience reckoned at between 800 and 900.

"I have learned of several outstanding cases of interest in the Gospel, at least, some of them, perhaps, of actual conversion, each and all calling for prayer.

"The cashier of the Company in which I was employed, a nominal R.C., but, to all intents and purposes, irreligious, bar that at one time he had Spiritist leanings, having been suffering trouble in his family, has thereby been led to turn to God. He has been attending Gospel meetings, expressing very great interest and inviting relatives as well.

"An ex-R.C. priest, who quitted the Church because he had become sceptical, and latterly has held an appointment in the British Embassy, has been attending meetings in the Amoreiras Hall, and has paid Sr. Freire several visits, seeking spiritual help. At one time he was a R.C. missionary in India, and he says he would be pleased if God should some day open up the way for him to return to that field, to engage in non-R.C. missionary work.

"Another priest, curate of a fashionable church, through studying the Scriptures, and in particular the writings of St. Paul, has arrived at the conclusion that, in many respects, the R.C. Church is not in accordance with their teaching, so he wants to quit it, and is prepared to do anything he can to earn an honest living. As he claims to be a competent gardener, he would, he says, be quite pleased to look after someone's garden for board and lodging or but little more.

"A journalist, who is also something of an artist, has professed conversion, and he says he would like to go to Africa as a missionary high-school teacher. He has travelled extensively and knows a number of languages.

"Yet another case is that of a young man who, as a small boy, had attended S.S.; but, when grown up, had drifted right away. He is now attending services, and seems to be seeking the Lord in earnest.

"The 'Action Biblique' have had encouraging response to newspaper advertisements offering a Gospel free to anyone applying. Last year they distributed 720 Gospels by this means, with resultant sales of 11 Bibles and 248 New Testaments. The Centre of Christian Co-operation has been making a similar effort, and requests are coming in well, by 'phone and mail. Then, too, Mr. Arthur Ingleby has resumed publication of the 'Correio Evangélico' (Evangelical Post), of which 6,000 copies are being circulated, while it is hoped there will be a demand leading to a considerable increase in circulation. The greater part of this first issue is being devoted to an 'Evangelise by Mail' campaign, in which the objectives are hitherto unreached areas in Portugal, Madeira, the Azores and the Colonies. An offer of a New Testament, free, is made to all applicants, this having proved a fruitful method of opening up contacts."

Evangelical Reconstruction in Europe

Demands are increasing upon the fund opened by the Council of the World's Evangelical Alliance for Reconstruction in Europe. May 12th was suggested as a Sunday of opportunity for offerings and collections to be taken in Churches for the work of Christian reconstruction in Europe through the Churches of all denominations. In this connection a letter was issued asking that the Fund opened by the Alliance for Evangelical and Protestant reconstruction might be helped, and we hope this will be the case. The Council of the Alliance are receiving from different countries appeals which are of extreme urgency, and which can only be responded to as available funds are forthcoming. Already substantial grants have been made in countries where official permission makes such grants possible, and in other countries, notably Poland, we are only awaiting facilities to send help, which at present are not available. Every appeal is carefully considered, and enquired into, and all grants made by the Council are in keeping with the declared purposes of the Fund, and without deduction in any way on account of expenses incurred by the Alliance in its administration.

Reunion Notes

Martin Luther, 1546-1946 The Church as a whole does well to commemorate this year the fourth centenary of the death of Martin Luther. It is not without plan and purpose that the Roman Catholic Church has chosen this occasion to calumniate in every possible way "the monk who shook the world." Martin Luther lives in 1946 in spite of his alleged "heresies" and his would-be traducers and exterminators. To-day Luther is in more danger of being forgotten than of being disposed of. We have already recommended our readers to obtain the recent volume by the Rev. Gordon Rupp, entitled "Martin Luther, Hitler's Cause or Cure?", which is a reply, and a devastating one, to the attack on the Reformer by Mr. Weiner, of which a great contemporary, *The Spectator*, has remarked: "The reader gets tired of Mr. Wiener long before Mr. Rupp has done with him." We have before us as we write extracts from numerous religious periodicals in which the importance as well as the greatness of Martin Luther are stressed. We quote from one of these, *The Churchman*, in which Mr. Guy Johnson, in an article on Martin Luther, concludes with this epitaph:

"When we turn to the real Luther, to the man he essentially was and the work he accomplished, these defects are but as dust in the balances by comparison. Probably the first thing that arrests our attention is his indomitable courage. Alone, without prestige or position to support him, he faced the enmity of the ruling powers in the Church and the State, and he won through. Next we may note the depth and reality of his spiritual experience. He gave himself no rest until he could find peace with God, and this came at last by his diligent study of the scriptures. When he once had grasped the truth implicit in the words, 'The just shall live by faith,' and realised that God was not an angry Judge, but a gracious and loving Father, and that the sinner is saved by His free grace alone through faith in Christ's atoning work, the certainty and tenacity of his hold upon it were never shaken. By the preaching of this doctrine he liberated men from the oppressive weight of fear which had rested on them throughout the Middle Ages as a result of the current teaching of the Church. Again, his teaching with regard to the supreme authority of Scripture as the Word of God, and his translation of it into the language of the people, placed an inestimable treasure in their hands and ensured that the days of ignorance should not return. We may well marvel, too, at his prodigious literary industry at a time when the care of the Churches was taxing his health and strength to the uttermost; and in all this, to which much more might be added, we may find ample justification for the words of Principal T. M. Lindsay: 'Hence it is that we may say without exaggeration that the Reformation was embodied in Martin Luther, that it lived in him as in no one else, and that its inner religious history may be best studied in the record of his spiritual experiences and in the growth of his religious convictions.'"

Has Rome Changed? This is a question many are asking in the light of Protestant approaches to co-operation with an unreformed Roman Catholic Church. The answer, of course, is in the negative, and must always be so. She will never change (but she is to be "cast down, and out"). If Roman Catholics are to-day beng encouraged to pray "for the conversion of England" Protestants may well enquire what this means in terms of Papal encyclicals and pronouncements? It means that Rome has not changed (despite Cardinal Griffin's assurances on "liberty of conscience" and Miss Barbara Ward's inducements to join the Roman Catholic "Sword of the Spirit Movement"), and the Papal verdict on Protestantism still operates in every country. "There is no graver offence than heresy owing to the harm it does in the Christian state, and therefore it must be rooted out with fire and sword."

Religious Liberty We have received for review a copy of the record of an enquiry conducted for the Foreign Missions Conference and the Federal Council of the Churches of North America by Dr. M. Searle Bates, a former Rhodes Scholar, who has for many years been a professor of history in the Nanking University. It is a large volume in more ways than one, and we wish it could be read and studied by many who are unlikely to see it. It is entitled "Religious Liberty," and its importance is added to by the fact that it appears at a time when this subject is under consideration by various groups, no doubt in keeping with the Four Freedoms laid down by President Roosevelt and generally accepted by the United Nations Organisation. The volume is published in this country through the International Missionary Council. Cloth binding, 17s. 6d. We have asked Mr. S. A. Morrison, Secretary of the Council of Missions in the East, to send us a brief review, as follows:

"This book, sponsored by the Joint Committee in America on Religious Liberty, is a most timely publication. As its first section indicates, with copious illustrations, there still exist vast areas of the world where religious

liberty is denied or drastically curtailed. Pressure may derive from the dominating philosophy of a totalitarian State, or from an identification of nationalism with a non-Christian religion, or from the intolerance of an exclusive established Church. At a time when the Economic and Social Council of U.N.O. is setting up a Commission on Human Rights, and negotiations for the peace treaties are about to begin, all lovers of freedom should make it their aim to secure national and international guarantees of all forms of freedom. For, as Prof. Bates makes clear, religious freedom is bound up, in history and practice, with poltical and civil liberty. If, however, the Churches are to make any decisive contribution on this subject, they must first be sure they understand what religious liberty really means, and be prepared to observe it in their own activities. So often in the past a Church, when in subjection, has pleaded for tolerance, but when in power has practised intolerance. They must also seek to co-ordinate their representations to the authorities, else the latter, because of a diversity of views among the Christian forces, may be disposed to ignore them.

"Prof. Bates' book is not an easy one to read, both because of context and of style, but it merits careful study. It is an encyclopædia of information, crammed with references culled from past and contemporary writers."

Rome and Religious Liberty We note in the *Manchester Guardian Weekly* a review of Professor Bates' work which touches upon an aspect of religious liberty, that of intolerance, which is particular to the Roman and Eastern Churches. We quote from the review cited:

"If intolerance be not inherent in every monotheistic faith, yet it has been abundantly proved that the stronger the convictions the readier have their holders been to justify attempts to force them upon others. Often belief in rigid dogma and the idea of a universal mission, especially if associated with the conception of the Church as the only mediator between God and man, have made the Church the most powerful opponent of liberty instead of its champion. Augustine's contention that where error prevails it is right to invoke liberty of conscience, but where truth predominates it is just to use coercion still has its adherents, while it has sadly to be admitted, in A. J. Carlyle's words, that 'the mediæval Church was intolerant, was the source and author of persecution, justified and defended the most violent measures which could be taken against those who differed from it . . . . and was the formidable enemy of the spiritual liberty of the individual.'

"'During the last decade Catholics, Protestants and Jews have together stood for the rights of the Church over against the State. Those rights have not yet been won everywhere, and there is no land where they do not need to be safeguarded. Now the three groups seem to be in the same position as the Big Three: it may be that they ways will diverge now that the major enemy has been overthrown.'

"Dr. Bates' survey shows how necessary it is that the Roman Catholic attitude should be clarified. Does that Church accept the Augustinian position mentioned here? Does it believe in religious liberty in Spain? Long years ago when on a visit to Spain, King Gustav was thanked by the Papal Nuncio for the liberty Catholics enjoyed in Sweden. The King regretted he could not say the same for his religious brethren in Spain. Papal Encyclicals and many other pronouncements do seem to suggest that the Roman Catholic assertion to Protestants still is—and perhaps must be: 'When you are in power you must give us freedom according to your principles; when we are in power we must coerce you (for your good) according to ours.' There are some bold Catholic utterances of another kind, but unless all religious people can agree about the rights of the individual man to liberty as well as the right of the Church, there are limits to co-operation."

This is a sentiment to be commended to the Hierarchy as a whole.

Dr. Fisher and the Free Churches There seems to be some difference of opinion as to what the Archbishop of Canterbury meant when he paid a friendly visit to the Congress of the Free Church Federal Council recently. The Archbishop seemed to make it plain that he desired a united Church, but that it must be a united "Church of England." The old, and yet not old controversy of Apostolical Succession was not raised, but the question of reunion was dealt with on novel and arresting lines. The Archbishop made it clear that he does not seek or desire the absorption of the Free Churches by the Church of England. "Reunion, when it comes," he said, "if by God's grace it does, will be reunion of the Church of England. It will not be reunion with the Church of England by you. I want you to weigh that phrase. It will not be reunion with the Church of England; it will be reunion of the Church of England, for you and I were in origin the Church of England in this country. When we come together, we become the Church of England." An outstanding reply to Dr. Fisher on behalf of the Free Churches is contributed by "Ilico" in the *British Weekly*. We quote this, and for the present leave the problem there. Our only comment on the words of "Ilico" is that instead of "Finally, we must pray," we could wish he had said "Primarily we must pray."

"The Archbishop has made it plain that reunion, as he envisages it, would not involve a swallowing of Nonconformity by the C. of E.

Nor would it mean some new kind of uniformity. Nobody wants a new Act of Conformity. Nor would reunion mean a dissolution of our existing fellowships: under such circumstances Nonconformity would not make its contribution to the whole, for the very essence of Nonconformity is the Church fellowships in the Gospel. Years ago Archbishop William Temple suggested that within the national Church of the future there would be various orders, such as the Order of St. John Wesley and the Order of St. George Fox. The present Archbishop of Canterbury shares that view, though he expresses it in slightly less intimidating terms. The time might come, he said, should reunion be achieved, 'when church notices might specify Church of England (Methodist), Church of England (Congregational), and even Church of England (C. of E.).' Some would ask what in that case would be the difference from our present situation. I believe the difference would be enormous. In the first place, we should know and feel ourselves to be one Church; in the second, we should be able in a new way to share in those spiritual gifts which at present we enjoy privately in isolation, and we should be able to meet together at the Table of the Lord; finally, effective co-operation in planning for home and foreign missions would be immeasurably easier. It is this kind of unity rather than federation or any uniformity at which we should aim. But it is useless to aim at it if a precondition is to be our acceptance of what seems to us the theological romanticism of Anglo-Catholics in respect of the episcopate. Moreover, if we are to aim at this, let us begin quietly and experimentally in the parishes by drawing together and realising, so far as we can, our unity. Finally, we must pray."

The Bible and the Bible Society This note is written after attending the annual meeting of the British and Foreign Bible Society, a remarkable gathering, alike for attendance (it is always a morning engagement) and the platform, which included a number of foreign representatives, among them Bishop Bergrav of Norway and Professor Kraemer of Holland. Then the inspiration the meeting imparted to all present was the announcement by Rev. A. H. Wilkinson that for the first time in its history the income of the Society had gone beyond the half a million pounds total. "This is the Lord's doing, and it is marvellous in our eyes." One just felt and feels that this fact should be interpreted in the light of the strong position which the Bible holds in the religious sentiment of the nation. The fact that the Bible Society continues to circulate the Authorised Version, without note or comment, is a matter for satisfaction and thankfulness; and it casts reflection on the, shall we say, craze for new versions, including what is known as "Basic" English. It is also a reply to the unsympathetic and unfounded attacks of critics. The ancient records are reliable, of which it can be said "Hammer away ye hostile hands; your hammers break, God's anvil stands." The natural man receiveth not the things of the Spirit of God, and hence he is often unable to treat the Bible as standing upon another footing than ancient records. Who can doubt that the events of the past six years show that not only is there among the people of this country (and of other countries) a deep-seated instinct of loyalty to the Bible, but that it springs from the place which the Bible has in the life of multitudes, and it should be borne in mind that the Bible is still the best seller.

The Bible and the Conversion of England Writing on this subject in the columns of a religious weekly, "a young lawyer" expresses his opinion that the desirability of a new revision of the Bible is one of the requisites for the conversion of those who are at present outside religion. He holds that "none can deny that the majority of people in this country have nothing but the haziest idea of what the Bible is all about." He concludes his argument with a demand for "an authoritative and complete revision and re-arrangement of the Holy Scriptures as an essential pre-requisite for the conversion of England." Much could be written on this plea, altogether out of keeping, we believe, with facts, for while we have been and are still being overrun with new translations or versions of the whole or parts of the Bible, the preference still returns to the Authorised Version, and it is not to be believed that Science or the "higher critics" (to which "young layman" seems to be devoted) have established and "assured results to call in question the "Divine Inspiration, Authority and Sufficiency of the Holy Scriptures."

The recently published volume "Towards the Conversion of England" declares that "there can be little hope of a religious revival until the English become once again 'the people of a book, and that book the Bible.'" It may be true that the Bible nowadays is read in no sort of way that it used to be read, and if this is due to the critics, the growing disquiet among young people as to whether the Bible is all they thought it to be may be accounted for in some measure, but it may be overcome. Much concerns parental example, and we regret to add neglect. The pulpit is also to blame; clergy and ministers should take the situation to heart (many are doing so). We rejoice in the establishment of Bible Colleges founded upon the integrity of the Holy Scriptures, Old and New Testaments alike. The laity are prominent in testimony to the trustworthiness of the Bible in the life of our people. This is a priority feature of the work of the World's Evangelical Alliance.

Keswick, 1946 As we are writing these "Notes" the Keswick Convention is announced to take place in July, after the lapse due only to war and its restrictions. A close bond of fellowship has always existed between the World's Evangelical Alliance and Keswick. There is not much difference between "unum *Corpus sumus in Christo*" and "all one in Christ Jesus" if viewed from the standpoint of spirit and aim rather than language, and we rejoice in the contribution of Keswick to the great and central cause of the World's Evangelical Alliance, Christian union on the basis of spiritual unity, "endeavouring to keep the unity of the Spirit, in the bond of peace." Of course the Alliance goes much further, and it has to be remembered that Keswick is essentially a message, but a very vital message, and one which not only interprets and helps Scriptural unity, but apart from which that unity is not fulfilled, or, at least, developed to the measure of the fulness of the Godhead bodily. If we may be allowed to say so, the strength of Keswick has revealed itself in the devotion of its leaders during the past sixty years to its message. With singleness of heart and aim they have invited Christians to gather for that purpose, and, it should be noted, in full recognition of faithful adherence to the Bible as being the Word of God, and for the preaching of the Gospel of full Salvation, not merely conversion, but the message that the Christian life need not be a succession of defeats in the conflict with besetting sins, but that, on the contrary, it can, and should be, an overcoming and victorious life through the power of the indwelling Saviour and of the Holy Spirit. We hope this will be carefully guarded, and Keswick be preserved from any kind of exploitation, for the glory of God and the edifying of His people.

Palestine The publication by the two Governments concerned of the report of the Anglo-American Committee of Enquiry into Palestinian affairs and policy is important, not only on the political side, but on the spiritual. It not only shows that the twin problems of Jewish distress in Europe and of the position of Jews already in Palestine involve a responsibility that can only be discharged by a joint effort, it vindicates British rule and intentions in Palestine which we hope nothing will interfere with. Among other recommendations the Committee recommend the immediate grant of 100,000 certificates authorising the admission to Palestine of Jews who have been the victims of Nazi and Fascist persecution. From the chief principles laid down by the Committee, no unprejudiced person can possibly dissent:—"Jew shall not dominate Arab; Arab shall not dominate Jew. Palestine shall be neither a Jewish State nor an Arab State. The ultimate form of government shall protect and preserve the interests in the Holy Land of Christendom and the Moslem and Jewish faith." The Balfour Declaration stands, and the present report carries a stage further the solution of a problem which, as we have hinted, is not altogether political. The promises of God to Israel will be fulfilled. Palestine is a Holy Land, *the* Holy Land, which no nation or race other than the Jews can justly claim as its own. As to the future, all who know Palestine do not share in the contentions of the Zionists. We believe, however, the Jews will eventually settle peacefully and work industriously in their own land. We cannot tell what the effect on mission work will be, but if Christians live the Christ life and faithfully present Christ to Israel domiciled in the country that He chose to be the part of the earth where God was manifest in the flesh, we have no doubt as to the result. A new epoch in Jewish evangelisation may lie before the Church. Christians have been the agents who restored the land to the Jew, and the principles of Christianity in action can be appreciated by Jews as well as Gentiles. The changed conditions in the Holy Land are a summons to greater activity on the part of Jewish missionary organisations, as well as a clear call to all Christians who live in Palestine to walk worthy of their vocation and calling. They will be judged by their lives, and the blessing of God will rest on them in their fidelity to His Gospel. Let us pray earnestly for the Jews, especially for those who will find their new homes in the land of their fathers, and for those whose longing to return to Palestine cannot yet be met.

World Mission Notes

Moravian Missions and the Week of Prayer

Nowhere is the Universal Week of Prayer more cordially observed than in the fields occupied by the Moravian Missions. The World's Evangelical Alliance maintains a close link with the Moravian Church and its Missions. Both Bishop Shaw and Dr. S. K. Hutton are Members of the Council of the Alliance, and it was our privilege to have Lord Calverley of Bradford as Chairman of our 100th Annual Meeting. As we go to press a letter has been received from the Superintendent of the Mission in Nicaragua and Honduras, Rev. W. G. Marx, from which we quote: "We translated the topics for united Prayer into the Miskito language and sent a copy to each of our Miskito congregations. It is our custom to hold these meetings in the huts of our Indian members, sitting on bamboo beds, while the women and children sit on the floor." Mr. Marx adds: "The Moravian Church works among the Miskito Indians in two adjacent countries, Nicaragua and Honduras. There are approximately 140 Indian congregations in Nicaragua and ten in Honduras. Although the official language of these countries is Spanish, our Mission does its work in the aboriginal, Miskito, as although our native workers use some Spanish, they are not enough at home in it to be able to make effective use of the topics in Spanish. If you would be willing to print the programme in Miskito, I am willing to translate them. The Miskito people have been so isolated that they have tended to become ingrown; a sympathetic participation in the Universal Week of Prayer would do much towards overcoming this tendency." A cordial response is being sent to this appeal.

The Christian Church in Japan

Bishop Mann, formerly Bishop of Kyushu, Japan, and now Assistant Bishop of Rochester, has recently left England on a visit to Japan. In an interview before leaving Bishop Mann said:—

"The outbreak of war in December, 1941, found Japan with a well-organised Christian community, a large number of small congregations, an educated ministry and a laity accustomed to a good part in the control of affairs. Generally speaking, the Christians had been persuaded equally with their fellow-countrymen that Japan had a just cause, though they realised that, as followers of Christ, they had a special contribution to make towards the relief of some of the distresses of war. For example, they would hold meetings for prayer and conduct memorial services; visit the homes of those recalled to the forces and send 'comfort bags' to the troops. Thus, they were not a persecuted minority, but, rather, won the respect of their non-Christian neighbours. Institutional work was fairly extensive with schools and colleges of all grades, orphanages, leper settlements, neighbourhood centres and so on. The authorities regarded the Christian community as a useful element and recognised Christianity as one of the three religions of the Japanese people in the Act for the control of all religious organisations that was passed as recently as 1940.

"This summarised estimate of pre-war conditions seems to hold good for the war years. The Christian Church carried on! True, congregations were sadly reduced as men and women were drafted into national service, but worship never ceased. So far as possible, institutions continued their work in spite of damage to buildings and loss of personnel. The survival of Christian activities depended largely on local officials. In some cases these insisted upon the removal of crosses from buildings, the dropping of services and the general secularising of the institution in question. In other and, indeed, in most cases, no change was required and the Christian witness was maintained. Best of all there is ample evidence that individual Christians have remained true to their calling. On all hands one hears how some Christian has brought honour to our Lord by his conduct and his treatment, it may be, of one who had now become an enemy.

"The end of the war found our fellow-Christians in sad straits. As a result of widespread evacuation, city congregations have been scattered; homes and churches have gone in the raids; prices have soared, and the monthly salary of the pastor, never a large one, is now tragically insufficient. In fact, we might apply the famous message sent home by a missionary bishop after the great earthquake of 1923: 'All lost but faith in God.' . . .

"It is still too early to say with any assurance what help Japan will seek from the West in the development of her Christian work. Much must depend upon the reports of those who have the opportunity of visiting the country and discussing matters with her Christian leaders. In any case it looks as though some time must elapse before any large number of missionaries can take up residence in the country. Meanwhile, it is open to all to help by prayer in strengthening the fellowship that has held so firm during the divisive years of war."

A Christian Leprosy Crusade

Dr. R. G. Cochrane, a son of Dr. Thomas Cochrane, of the World Dominion Movement, who is at present at home in England for a few months, emphasises (in a

brief article in the magazine of the Mission to Lepers) the need of the spiritual contribution in the warfare against leprosy. He says: "The Christian appeal in relation to leprosy is so powerful that our whole attention tends to become concentrated upon, shall I say, the grimmer and more pathetic aspects of leprosy, and we are apt to forget that there is quite another side to the picture." Dr. Cochrane adds:—

"The present approach to the leprosy problem contains within it a challenge to our Mission, and the call has come to launch out into a new work which will take us to a greater extent into the villages of the land. One of the Mission's functions has been to act as an ambulance at the bottom of the hill, but we have now the task of building a fence at the top in an endeavour to prevent the ever-recurring tragedy of mutilation and therapeutic disaster. While it is the opinion of many that the value of the chaulmoogra derivatives in the treatment of leprosy has been exaggerated, and that the application of these remedies will never lead to the control of the disease, yet treatment wisely directed and vigorously applied is still, and always will be, an essential auxiliary in any campaign. Nevertheless, the spearhead of our attack must be the prevention of the healthy from becoming infected. The child is the key to the leprosy problem, and therefore child leprosy must be studied in the environment in which it arises, that is the homes or the village. Hence the recent insistence on rural units and children's sanatoria. Our work must increasingly have its root in the villages of the land, so that we may learn how to prevent infection and understand better the conditions which cause serious leprosy to develop; this demands an attack on the whole environment. It is to this sacred crusade—a Christian Leprosy Crusade—that we are called. Let us, while not neglecting the desperate need for the maimed and crippled among our brethren, extend our activities so that we may encompass the whole problem of leprosy."

Religious Liberty in Belgian Congo The *Congo Mission News* reports a debate in the Belgian Senate on Congo questions, in which the Colonial Minister spoke of his plans for the re-organisation of education in the Congo. The Minister, Monsieur Godding, included in these plans a reform which will extend to all missions, without distinction, the subsidies they merit, according to the services they render. This is good news for the Protestant Missions in Congo.

The Colonial Minister is reported to have declared that the liberal principal is to assure liberty of thought to the Colonials. That is why he is forming three Athénée, he has decided no longer to deprive the Protestant missions of State subsidies, and he has taken care that no Government official can, in the course of his career, by reason of his philosophical or political opinions, either enjoy special privileges or suffer prejudicial treatment.

This statement by the Colonial Minister indicates a great change in a situation that has existed for far too long in Congo, engineered by the Clerical Party and supported by Roman Catholic colonial ministers and governors-general. Practising, devout and fair-minded Roman Catholics, including the present Governor-General, have been among those demanding the reforms now outlined.

While the Protestant missionaries, no matter what their nationality, have been loyal to Belgium and have taught and encouraged loyalty to and affection for Belgium among their Congo followers, many Congo natives have been increasingly vocal in their protests against the privileges accorded by the State to Roman Catholics. Because a Government-aided journal, *La Voix du Congolais*, a journal which claims to give natives an opportunity to express their ideas and aspirations, recently failed to publish in its next issue an article written by a Protestant teacher (quite unaided and without any encouragement from a missionary) on the unfair treatment of Protestants in Congo, many educated natives were most indignant. They labelled the journal *La Voix du Congolais Catholique*, and one of them expressed his opinions very forcibly in one of the Léopoldville daily papers. The article in question has since been printed.

The new policy, as outlined by Mr. Godding, will certainly increase respect and affection for Belgium among Protestants everywhere, not only in Congo but in all parts of the world.

Christian Minorities in Egypt The news imparted by the Prime Minister to the House of Commons that all British military forces are to be withdrawn from Egypt will have caused grave concern to the Christian and Missionary forces in Egypt, and it is with considerable apprehension that they will face the future. The present movement in Egypt for Arab unity or federation offers little hope of a more liberal régime, as the cultural basis of the movement is avowedly Islamic, and the restrictions now imposed in Egypt are more likely to be intensified than relaxed under a wider federation. Great Britain has already renounced her claim to protect minorities in Egypt, and has recognised the full independent sovereignty of the country. If, however, freedom of religion is to be one of the bases of the post-war order, and without it there is little lasting hope of peace, then something needs to be done internationally to ensure that religious liberty is made a reality in Egypt as well as in other countries. What is needed is not paper guarantees, but machinery to ensure true freedom, and a stronger policy on the part of the British.

Books Worth Reading

PALESTINE: THE LAND OF MY ADOPTION, by J. W. Clapham. (Pickering & Inglis, 12s. 9d. net.)

This is a book we can thoroughly recommend, not only for its excellence of production (it is profusely and beautifully illustrated), but for its matter throughout. Rev. J. W. Clapham has lived in Palestine for many years, and in narrative form takes the reader through the Bible lands of Palestine detailing present-day customs in the light of Bible days and illuminating scenes sacred to the footsteps of the Master. But the volume is not only concerned with the past, there is a valuable chapter on "Zionism and the Mandate," in which the international Jewish problem and the final return of the Jews to Palestine are discussed and confirmed in the light of both the Old and New Testaments and the promises of God.

THE BIBLE AND THE COMMON READER, by Mary Ellen Chase. (Collins, 10s. 6d.)

As the title suggests, this is a book, not so much for the theologian and the scholar as for the common reader. The author is a well-known novelist who disclaims profound Biblical scholarship, but has written her appreciation "because for many years I have taken more delight in the Bible than in any other book I know, and because I have become convinced that too few persons know how to read it." The book is by no means theological (and the Bible is), but Miss Chase has contrived to present a fascinating Bible, shall we say anthology, illuminated by true appreciation and reverence which must impress the reader and lead to closer acquaintance with the Book of books itself.

THE BOOK WHICH DEMANDS A VERDICT, by Mildred Cable and Francesca French. (S.C.M. Press, 6s.)

This is a volume by two well-known authors who after many years in North China and pioneering work in Central Asia are now visiting Australia and New Zealand. The title speaks for itself, and beyond its arresting record of events in which the authors themselves have played a part, it closes with this testimony: "The Bible . . . has survived every form of attack; it is still the world's best-seller, and everywhere it revolutionises outlook and reforms character. It is God's Word to man, and is heard throughout the earth. Being God's Word, it has a unique claim on man's attention. God speaks, let man attend."

THE MINISTRY OF THE WORD, by F. D. Coggan. **STRANGE VICTORY,** by M. A. C. Warren. **THE BOOK OF COMMON PRAYER,** by D. E. W. Harrison. (The Canterbury Press, 6s.).

These are the first three volumes of a new "St. Paul's Library" designed to "present Church of England teaching on the basis of an integrated Evangelical theology expressed in a way that is readable alike to the intelligent amateur and to the trained student." The authors' names commend the volumes and all they contain, but it should be pointed out that in a "General Preface" by the Bishop of Sodor and Man it is stated that "each author has been left entirely free to express his own opinions, for which he alone is responsible." We commend these volumes not only to Anglican readers, but to members of the Free Churches.

THE CALLING OF GOD, by M. A. C. Warren. (Lutterworth Press, 6s. net.).

Dr. Max Warren leaves all missionary representatives under obligation to him for these four essays in missionary history, which are critical as well as descriptive of the missionary character and task of the Church.

DOOM AND RESURRECTION. By J. L. Hromadka. (S.C.M., 8s.).

The author formerly occupied the chair of theology in the University of Prague, but had to leave his native country when the Germans entered Czechoslovakia. He now holds a Professorate at Princeton Theological Seminary, U.S.A. His colleague, Dr. John A. Mackay, provides an introduction, pointing out that the most important contribution of the volume is the part in which Dr. Hromadka deals with the message of the Theology of Crisis so distinctly associated with the name of Karl Barth. There is much in the book to challenge deep thought, and all may not be able to accept in full the author's conclusions. But it is a book to be read and studied.

THE LARGER EVANGELISM, by John R. Mott. (Lutterworth Press, 5s. net.).

Dr. Mott, the inveterate traveller and evangelist, provides a volume which if not large in size is full of inspiration and information. He deals first with a summons to a larger Evangelism, which he interprets as "a demand for the larger exposure of men to the living Christ. It is not in man that walketh to convert others to Christ. 'No man can say that Jesus is the Lord, but by the Holy Spirit.'" Then Dr. Mott treats on "The rising spiritual tide." He believes "it is a time the world over of a rising tide of expectation." The third section of the volume opens with the words, "Judged by results of which we have record, Dwight L. Moody may be regarded as the greatest evangelist of the last century."

We have also received: **A BIBLE HANDBOOK,** by C. A. Allington, Dean of Durham. (S.C.M., 1s. 6d. net.). **THE GERMANS AND OURSELVES,** by Karl Barth. (Nisbet, 2s. 6d.) An appeal by one of the stoutest opponents of Nazism for friendship with Germany; a challenging essay, which, however, should be read by all possessed of the Christian vision and spirit.